

GOVERNMENT OF INDIA

**ARCHAEOLOGICAL SURVEY OF INDIA**

Central Archaeological Library

NEW DELHI

ACC. NO. 72805

CALL NO. Sa 2VI / Sar / Vid

D.G.A 79

**MINORAM MANOHARLAL**  
**PUBLISHERS PVT. LTD.**  
ORIENTAL & FOREIGN BOOK SELLERS

P.B. 57/5, 54 RANI JHANSI ROAD  
NEW DELHI





72800—RGVEDA SAMHITĀ

---

ऋग्वेद संहिता





# RGVEDA SAMHITĀ ऋग्वेद संहिता

*with*  
**English Translation**  
*by*  
**Swami Satya Prakash Sarasvati**  
*and*  
**Satyakam Vidyalkar**

७७५००

**Volume X**  
**Book VIII, Hymns [41—103]**  
**दशमं भागः**  
**अष्टमं मण्डलम्, सूक्तानि [४१—१०३]**

७७५००



**Veda Pratishthana**  
**New Delhi**

RGVEDA, Vol. X

© Veda Pratishthana, 1982

Published by the Veda Pratishthana, New Delhi

29/7/86  
Saxvi/Saxvi  
केन्द्रीय प्रागल्भ्य प्रसूतकालय

### Sole Selling Agents

S. CHAND & COMPANY LTD

Head Office : Ram Nagar, New Delhi-110055

Show Room : 4/16-B, Asaf Ali Road, New Delhi-110002

#### Branches :

Mai Hiran Gate, Jullundur-144008

Aminabad Park, Lucknow-226001

Blackie House,

103/5, Walchand Hirachand Marg,

Opp. G.P.O. Bombay-400001

Khazanchi Road, Patna-800004

Sultan Bazar, Hyderabad-500001

152, Anna Salai, Madras-600002

285/J, Bipin Behari Ganguli Street,  
Calcutta-700012

3, Gandhi Sagar East,

Nagpur-440002

KPCC Bldg., Race Course Road,  
Bangalore 560009

8-1, Banerjee Road,

Eranakulam North, Cochin-682018

Printed at :

Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

recd from mandarin bus  
Bill #: 65346 car. 28/5/12  
£25.51 xed

## CONTENTS

## Foreword by Dr. L. M. Singhvi

### Preface by Prakashvir Shastri

**English Translation : Book VIII**

**Hymns 41 to 103**

3177-3443

## Notes

## Book VIII

3447—3582



IN MEMORY OF  
VED RATAN MOHAN

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.



Ved Ratan Mohan





# Foreword

by

**Dr. L.M. Singhvi**

**Executive Chairman, Veda Pratisthana.**

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्या ..... अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासौ अकनिष्ठास एते, सभ्रातरो वावृषुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातर द्विधन् मा स्वसारमुत स्वसा ..... अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambience of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *sva*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (*sraddha*) converges with reason (*tarka*); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

वातारो देवा अधिवोचता नो मा नो निद्रा ईक्षत मोत जल्पिः ।

वयं सोमस्य बिभ्वहं प्रियासः सुवीरासो विदधमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: षड् कर्णेभिः शृणुयाम देवा षड् पश्येमाक्षिभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽद्विधासो अपरीतास उद्भिदः ।

देवा नो यथा सदमिद् दधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सञ्जच्छर्वं संवदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वं सञ्जानाना उपगमते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिविश्ववाराः । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

## Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The R̥gveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,  
May all have a happy and harmonious life,  
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalkar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratishthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.







ऋग्वेद संहिता

---

ṚGVEDA SAMHITĀ

# ऋग्वेद संहिता

## अष्टमं मण्डलम्

( ४१ ) एकचत्वारिंशं सूक्तम्

( १-१० ) इशचेम्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । महापङ्क्तिः छन्दः ॥

२६॥ अ॒स्मा उ पु प्रभृ॒तये वरु॑णाय मरु॒द्भ्योऽर्चा॑ विदु॒ष्ट्रेभ्यः॑ ।  
यो धी॒ता मा॒नुषा॑णां प॒श्वो गा इ॒व रक्ष॑ति नभ॒न्ताम॒न्यके॑ संमे ॥१॥  
तमु पु संम॒ना गिरा॑ पि॒तॄणां च॑ म॒न्मभिः॑ ।  
ना॒भाक॒स्य प्र॑श॒स्तिभि॑र्यः मि॒न्धूना॒मुपौ॑दये स॒प्तस्व॑सा स म॒ध्यमो॑ नभ॒न्ताम॒न्यके॑ संमे ॥२॥  
स क्षपः॑ परि॒ शस्व॑जे न्यु॒त्स्रो मा॒यया॑ दधे स वि॒श्वं परि॑ दर्श॒तः ।  
तस्य॑ वेनी॒रनु॑ व्रतमु॒षस्ति॒स्रो अव॑र्धय॒न्नभ॑न्ताम॒न्यके॑ संमे ॥३॥

41

Asmā ū śhū prābhūtaye vāruṇaya marúdbhyó 'rcā vi-  
dúṣṭarebhyah | yó dhītā mānuṣhāṇām paśvó gā iva rá-  
kshati nábhantām anyaké same || 1 || tām ū śhū samaná  
girā pitrīṇām ca mānuabhiḥ | nábhākāśya prāśastibhir yāḥ  
sindhūnām ūpodayé saptásvasā sā madhyamó nábhantām  
anyaké same || 2 || sā kshápaḥ pári shasvaje ny úsró mā-  
yáyā dadhe sā viśvam pári darśatāḥ | tāsya vénir ānu vra-  
tām ushás tísro avardhayan nábhantām anyaké same || 3 ||

7265

# RGVEDA SAMHITĀ

## BOOK EIGHT

---

### Hymn-41

May you offer praise to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at three times a day (morning, noon, and evening). May all our adversities vanish. 3

यः ककुभो निधारयः पृथिव्यामधि दर्शतः ।  
 स माता पूर्य पदं तद्वरुणस्य सप्त्यं स हि गोपा इवेर्यो नभन्तामन्यके समे ॥४॥  
 यो धर्ता भुवनानां य उस्ताणामपीच्याद् वेद नामानि गुह्या ।  
 स कविः काव्या पुरु रूपं द्यौरिव पुष्यति नभन्तामन्यके समे ॥५॥

yāḥ kakúbho nidhārayāḥ pṛithivyām ādhi darṣatāḥ | śá  
 mātā pūrvyām padām tād varuṇasya śáptyam śá hí gopá  
 ivéryo nábhantām anyaké same || 4 || yó dhartá bhúvanā-  
 nām yá usrāṇām apīcyā veda nāmāni gúhyā | śá kavīḥ ká-  
 vyā purú rūpām dyaúr iva pushyati nábhantām anyaké  
 same || 5 || 26 ||

॥८॥ यस्मिन्विश्वानि काव्यां चक्रे नाभिर्ग्वि श्रिता ।  
 त्रितं जृता सपर्यत व्रजे गावो न संयुजे युजे अश्वौ अयुक्षत नभन्तामन्यके समे ॥६॥  
 य आस्वत्क आशये विश्वा जातान्येषाम् ।  
 परि धामानि मर्मृशद्वरुणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके समे ॥७॥  
 स समुद्रो अपीच्यस्तुरो द्यामिव रोहति नि यदासु यजुर्दधे ।  
 स माया अर्चिना पदाम्स्टृणात्राक्रमारुहन्नभन्तामन्यके समे ॥८॥

yásmin víśvāni kávyā cakré nábbhir iva śritá | tritām  
 jūti saparyata vrajé gávo ná samyúje yujé āśvān ayukshata  
 nábhantām anyaké same || 6 || yá āsv átka āśáye víśvā jā-  
 tāny eshām | pári dhāmāni marmṛiṣad varuṇasya puró gáye  
 víśve devā ánu vratām nábhantām anyaké same || 7 || śá  
 samudró apīcyās turó dyām iva rohati ní yád āsu yájur  
 dadhé | śá māyā arcinā padāstriṇān nākam āruhan nábbhan-  
 tām anyaké same || 8 ||

He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

यस्य श्वेता विचक्षणा तिस्रो भूमीरधिष्ठितः ।

त्रिस्तं गणि पप्रतुर्वरेणस्य ध्रुवं मदः स सप्तानामिरज्यति नभन्तामन्यके समे ॥९॥

यः श्वेतां अधिनिर्णिजश्चक्रे कृष्णौ अनु व्रता ।

स धामं पृथ्वीममे यः स्कम्भेन वि रोदसी अजो न द्यामधारयन्नभन्तामन्यके समे ॥१०॥

yásya śvetá vicakṣhaṇá tistró bhū-  
mīr adhikṣhitāḥ | trīr úttarāṇi paprátur vāruṇasya dhruvám  
sádaḥ sá saptānām irajyati nábhantām anyaké same || 9 ||  
yáḥ śvetāñ ádhinirñijaṣ cakré kṛṣṇāñ ánu vratá | śá dhāma  
pūrvyám mame yá skambhéna ví ródasī ajó ná dyám  
ádhārayan nábhantām anyaké same || 10 || 27 ||

( ४२ ) द्विचत्वारिंशं सूक्तम्

( १-६ ) पटुवस्यास्य सूक्तस्य काण्वो नामाक आत्रेयोऽर्चनाना वा ऋषिः । ( १-३ ) प्रथमवृत्तस्य

वरुणः । ( ४-६ ) द्वितीयवृत्तस्य चार्थिर्नो देवताः । ( १-३ ) प्रथमवृत्तस्य त्रिष्टुप .

( ४-६ ) द्वितीयवृत्तस्य चानुष्टुप छन्दसी ॥

॥२.८॥

अस्तभ्नाद्व्यामसुर्गे विश्वेवेदा अमिमीत वरिमाणं पृथिव्याः ।

आर्मीद्विष्ट्या भुवनानि मम्राड विश्वेत्तानि वरुणस्य व्रतानि ॥१॥

एवा वन्दस्य वरुणं बृहन्तै नमस्या धीरेममृतस्य गोपाम् ।

स नः शर्म त्रिवरुथं वि यंसत्पाने नो द्यावापृथिवी उपस्थे ॥२॥

42.

Ástabhnād dyám ásuro viṣvāvedā ámimīta varimāṇam  
prithivyāḥ | áśīdad viṣvā bhúvanāni samrād viṣvét táni vá-  
ruṇasya vratāni || 1 || evá vandasva vāruṇam bṛihántam na-  
masyá dhīram amṛtasya gopām | sá naḥ śárma trivárū-  
tham ví yaṁsat pātām no dyāvāprithivī upásthe || 2 ||

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

## 42

The powerful venerable Lord, the possessor of all wealth has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2



इ॒मां धि॒यं शि॒क्षमा॑णस्य दे॒व क॒तुं द॒क्षं वरु॑ण॒ सं शि॒शाधि॑ ।  
 यया॑ति॒ विश्वा॑ दु॒ग्नि॒ता ते॒रेम॑ सु॒तर्मा॑णमधि॒ नाव॑ं रु॒हेम ॥३॥  
 आ वां॑ ग्रा॒वा॒णो अ॒श्विना॑ धी॒भिर्वि॑प्रो अ॒चुच्य॑वुः ।  
 ना॒स॒त्या सोम॑पी॒तये॒ नभ॑न्ताम॒न्यके॒ समे ॥४॥  
 यथा॑ वा॒मत्रि॑र्गश्वि॒ना र्ग॒भिर्वि॑प्रो अ॒जोह॑वीत् ।  
 ना॒स॒त्या सोम॑पी॒तये॒ नभ॑न्ताम॒न्यके॒ समे ॥५॥  
 ए॒वा वा॑म॒ह्व ऊ॒तये॒ यथा॑हु॒वन्त॑ मे॒धि॒राः ।  
 ना॒स॒त्या सोम॑पी॒तये॒ नभ॑न्ताम॒न्यके॒ समे ॥६॥

imām

dhīyaṃ śikṣamāṇasya deva krātum dākṣhaṃ varuṇa sām  
 śiśādhi | yáyāti vísvā duritá tárema sutármāṇam ádhi ná-  
 vaṃ ruheṃa || 3 || á vaṃ grávaṇo asvinā dhībhir víprā  
 acucyavuh | násatyā sómapīṭaye nábhantām anyaké same  
 || 4 || yáthā vām átrir asvinā girbhír vípro ájohavit | ná-  
 satyā sómapīṭaye nábhantām anyaké same || 5 || evá vām  
 ahva ūtāye yáthāhuvanta médhirāḥ | násatyā sómapīṭaye  
 nábhantām anyaké same || 6 || 28

[ अथ पठोऽनुवाकः ॥ ]

( ४३ ) त्रिवन्वागिं मुक्तम

( १-३३ ) यथात्रिंशद्व्यस्य मुक्तस्याङ्गिरसो विरूप क्रपिः । अग्निर्देवता । गायत्री छन्दः ॥

॥३॥ इ॒मे वि॒प्रस्य॑ वे॒धसो॑ऽमे॒रुस्तृ॑तयज्वनः । गि॒रः स्तो॒मास॑ ई॒ग्ने ॥३॥  
 अ॒स्मै ते॒ प्रति॑ह॒र्यते॒ जाते॑वे॒दो वि॒चर्ष॑णे । अ॒ग्ने ज॒नामि॑ सु॒ष्टुति॑म ॥२॥  
 आ॒रो॒का इ॒व घे॒दह॑ ति॒ग्मा अ॒ग्ने तव॑ त्विषः । दु॒द्धि॒र्वना॑नि व॒प्सन्ति ॥३॥

43.

Imé víprasya vedhāso 'gnér ástritayaajvanah | gíra stó-  
 māsa irate || 1 || ásmāi te pratiháryate játavedo vícarshaṇe |  
 ágne jánāmi sushtutim || 2 || ároká iva ghéd áha tigmá agne  
 táva tvíśah | dadbhír vānāni bapsati || 3 ||

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

## 43

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

हरयो धूमकेतो वातजूता उप द्यवि । यतन्ते वृथग्नयः ॥४॥  
एते ते वृथग्नय इद्धासः समदक्षत । उपमामिव केतवः ॥५॥

hārayo dhūmā-  
ketavo vātajūtā ūpa dyāvi | yātante vṛithag agnāyah ॥ 4 ॥  
etē tyē vṛithag agnāya iddhāsah sām adṛikshata | ushāsām  
iva ketāvah ॥ 5 ॥ 29 ॥

॥३०॥ कृष्णा रजामि पत्सुतः प्रयाणे जातवेदसः । अग्निर्यद्रोधति श्रमि ॥६॥  
धामि कृष्णान ओषधीर्वपस्वदग्निर्न वायति । पुनर्यन्तरुणारपि ॥७॥  
जिह्वाभिर्गृह नन्नमदुचिषा जज्ञणाभयन् । अग्निर्वनेषु गेचते ॥८॥  
अपस्वग्ने मधिष्ठन् सौषधीर्गन्तुं रुध्यसे । गर्भे सज्जायसे पुनः ॥९॥  
उदग्ने तव तद्धृतादुर्ची गेचत आहुतम् । निमानं जुहोः मुखे ॥१०॥

krishnā rājaisi patsutah prayāṇe jātavedasah | agnir  
yād ródhati kshāmi ॥ 6 ॥ dhāsīm kṛiṇvānā ōshadhīr bāpsad  
agnir nā vāyati | pūnar yān tāruṇir āpi ॥ 7 ॥ jihvābhir āha  
nānamad arcīsha janjanabhāvan | agnir vāneshu rocate  
॥ 8 ॥ apsv āgne sādhiṣh tāva saūshadhīr ānu rudhyase |  
gārbhe sām jāyase pūnah ॥ 9 ॥ ūd agne tāva tād ghrītād  
arci rocata āhutam | nūsanam juhvō mūkhe ॥ 10 ॥ 30 ॥

॥३१॥ उक्षात्राय वक्षात्राय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमग्ने ॥११॥  
उत त्वा नमसा वयं होतवरेण्यक्रतो । अग्ने समिद्धिरीमहे ॥१२॥

ukshātmaya vaṣātmaya sōmapṛiṣṭhaya vedhāse | stō-  
mair vidhemāgnāye ॥ 11 ॥ utā tvā nāmasā vayām hōtar vā-  
renyakrato | āgne samídbhir īmahe ॥ 12 ॥

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

उ॒त त्वा॑ भृ॒गुव॑च्छे॒चे म॑नु॒ष्वद॑ग्ने॒ आहु॑त । अ॒ङ्गि॒र॒स्व॒द्वाम॑हे ॥१३॥  
 त्वं ह॒ग्ने अ॒ग्निना॒ वि॒प्रो वि॒प्रेण॒ सन्त्स॑ता । स॒खा स॒ख्या स॒मि॒ध्यमे॑ ॥१४॥  
 स त्वं वि॒प्राय॑ दा॒शुषे॑ र॒यि दे॑हि स॒हस्रि॑णम् । अ॒ग्ने वी॒रव॑ती॒मिष॑म् ॥१५॥

utá tvā bhriguvác

chuce manushvād agna āhuta | aṅgirasvād dhavāmahe || 13 ||  
 tvām hy āgne agnínā vípro vípreṇa sán satá | sákhā sá-  
 khyā samidhyāse || 14 || sá tvām víprāya dāśúshe rayīm  
 dehi sahasrīṇam | āgne vīravatīm ísham || 15 || 31 ||

॥३२॥ अ॒ग्ने भ्रा॒तः स॒ह॒स्कृ॒त रोहि॑द॒श्च शु॒चि॒व्रत॑ । इ॒मं स्तोमं॑ जु॒प॒स्य मे॑ ॥१६॥  
 उ॒त त्वा॒ग्ने म॒म स्तु॒तो वा॒श्राय॑ प्र॒ति॒ह॒र्यते॑ । गो॒ष्ठं गा॒व इ॒वा॒शत॑ ॥१७॥  
 तु॒भ्यं ता अ॒ङ्गि॒र॒स्तम॑ वि॒श्वाः सु॒क्षि॒तयः॑ पृथ॒क । अ॒ग्ने का॒माय॑ ये॒मिरे॑ ॥१८॥  
 अ॒ग्निं धी॒भिर्म॑नी॒षिणो॑ मे॒धि॒र॒सो वि॒पश्चि॑तः । अ॒द्य॒म॒द्याय॑ हि॒न्विरे॑ ॥१९॥  
 तं त्वा॒म॒ज्मे॒षु वा॒जिनं॑ त॒न्वा॒ना अ॒ग्ने अध्व॑र॒म् । व॒ह्निं हो॒ता॒ग्मी॒ळते॑ ॥२०॥

āgne bhrātaḥ sábhaskṛita róhidaśva śúcivrata | imám  
 stóniṁ jushasva me || 16 || utá tvāgne máma stúto vāśráya  
 pratiháryate | goshtthám gáva ivāṣata || 17 || túbhyam tá  
 aṅgirastama víśvāḥ sukshitáyāḥ prīthak | āgne kāmāya ye-  
 mire || 18 || agnīm dhībhir manishīṇo médhirāso vipaścītaḥ |  
 admasádyāya hinvire || 19 || tám tvām ájmeshu vājínam  
 tanvāná agne adhvarám | váhniṁ hótāram ilāte || 20 || 32 ||

॥३३॥ पु॒रु॒त्रा हि स॒द॒ङ्गि॒मि वि॒शो वि॒श्वा अ॒नु प्र॑भुः । स॒म॒त्सु॑ त्वा ह॒वाम॑हे ॥२१॥

purutrā hí sadṛiṁñ áśi víṣo víśvā ánu prabhúḥ | sa-  
 mátsu tvā havāmahe || 21 ||

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

तर्मीळिष्व य आहुतोऽग्निर्विभ्राजते घृतेः । इमं नः शृण्वद्वचम ॥२२॥  
 नं त्वा वयं हवामहे शृण्वन्तं जातवेदमम । अग्ने घन्तमप द्विषेः ॥२३॥  
 विडां राजानमदुतमध्यक्षं धर्मेणामिमम । अग्निमीळे स उ श्रवत ॥२४॥  
 अग्निं विश्वायुवेपसं मर्युं न वाजिनं हितम । मग्निं न वाजयाममि ॥२५॥

tām ilishva yá áhuto 'gnir vi-  
 bhrájate ghrītaiḥ | imám naḥ śṛṇavad dhávam || 22 || tām  
 tvā vayám havāmahe śṛṇvántam jātávedasam | ágne ghnán-  
 tam ápa dvīshaḥ || 23 || viśám rájānam ádbhutam ádhya-  
 ksham dhármaṇām imám | agním ile sá u śravat || 24 || agním  
 viśváyuvepasam máryam ná vājīnam hitám | sáptim ná vā-  
 jayāmasi || 25 || 33 ||

॥२४॥ घन्मध्राण्यप द्विषो दहन्नक्षंसि विश्वहा ! अग्ने त्रिमेने दीदिहि ॥२६॥  
 यं त्वा जनाम इन्धते मनुष्वर्दङ्गिस्तम । अग्ने स वोधि मे वचः ॥२७॥  
 यदग्ने दिविजा अस्यप्सुजा वा महस्कृत । नं त्वा गीर्भिहवामहे ॥२८॥  
 तुभ्यं घेते जना इमे विश्वाः सुक्षितयः पृथक् । धासिं हिन्वन्त्यत्तवे ॥२९॥  
 ते घेदग्ने स्वाध्वोऽह्वा विश्वा नृचक्षसः । तर्न्तः स्याम दुर्गहा ॥३०॥

ghnán mṛidhrāny ápa dvīsho dáhan rákshānsi viśvāhā |  
 ágne tigménā didiḥi || 26 || yám tvā jánāsa indhaté manush-  
 vād āngirastama | ágne sá bodhi me vācaḥ || 27 || yád  
 agne divijá ásy apsujá vā sahaskṛita | tām tvā gīrbhír ha-  
 vāmahe || 28 || túbhyam ghét té jánā imé viśvāḥ sukshítā-  
 yaḥ prīthak | dhāsīm hinvanty áttave || 29 || té ghéd agne  
 svādhyó 'hā viśvā nṛicákshasaḥ | tārantaḥ syāma durgáhā  
 || 30 || 34 ||

We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, O adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30



॥३१॥ अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्द्रेभिरीमहे ॥३१॥  
 स त्वमग्ने विभावसुः सृजन्तसूर्यो न रश्मिभिः । शर्धन्तमांसि जिघ्रसे ॥३२॥  
 तत्ते सहस्र ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

agnīm mandrām purapriyām śīrām pāvakaśocisham |  
 hṛidbhīr mandrēbhir imahe || 31 || sā tvām agne vibhāvasuḥ  
 sṛjān sūryo ná raśmībhiḥ | śardhan támāñsi jighnase || 32 ||  
 tāt te sahasva imahe dātrām yān nōpadāsyaṭi | tvād agne  
 vāryam vāsu || 33 || 35 ||

( ४४ ) चतुर्थन्वार्गिणं सूक्तम्

( १-३० ) त्रिंशद्व्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥३६॥ समिधाग्निं दुवस्यत घृतैर्वौधयनातिथिम् । आस्मिन्हव्या जुहोतन ॥१॥  
 अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मेना । प्रति सूक्तानि हर्य नः ॥२॥  
 अग्निं दूतं पुरो दधे हव्यवाहुमुप त्रुवे । देवाँ आ सादयाद्दिह ॥३॥

44.

Samīdhāgnīm duvasyata ghṛitair bodhayatātithim | āsmin  
 havyā juhōtana || 1 || āgne stōmaṃ juṣhasva me vārdhasvā-  
 nēna mānmanā | prāti sūktāni harya naḥ || 2 || agnīm dū-  
 tām purō dadhe havyavāham ūpa bruve | devāñ ā sādayaḍ  
 diha || 3 ||

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

#### 44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रासं ईरते ॥४॥  
उप त्वा जुहो३ मम घृताचीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥५॥

nt te bṛihānto arcāyaḥ samidhānāsya dīdivaḥ |  
āgne sukrāsa īrate || 4 || ūpa tvā juhvo māma ghrītācīr  
yantu haryata | āgne havyā jushasva naḥ || 5 || 36 ||

॥३७॥ मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अग्निमीळे स उ श्रवत् ॥६॥  
प्रलं होतारमीड्यं जुष्टमग्निं कविकेतुम् । अध्वराणामभिश्चियम् ॥७॥  
जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अग्ने यज्ञं नय क्रतुथा ॥८॥  
समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान्दैव्यं जनम् ॥९॥  
विप्रं होतारमद्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

mandrām hōtāram ṛitvījaṁ citrabhānuṁ vibhāvasum |  
agnīm ile sā u śravat || 6 || pratnām hōtāram īdyam jūsh-  
tam agniṁ kavikratum | adhvārāṇām abhiśriyam || 7 || ju-  
shāno āṅgīrastamemā havyāny ānuṣhāk | āgne yajñām naya  
ṛituthā || 8 || samidhānā u santya śukraśoca ihā vaha | ci-  
kitvān daīvyam j nam || 9 || vipraṁ hōtāram adrūhaṁ dhū-  
māketum vibhāvasum | yajñānām ketum īmahe || 10 || 37 ||

॥३८॥ अग्ने नि पाहि नस्त्वं प्रति षम देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥  
अग्निः प्रलेन मन्मना शुम्भानस्तन्वं१ स्वाम् । कविविप्रेण वावृधे ॥१२॥

āgne ní pāhi nas tvām prāti śhma deva rīshataḥ | bhin-  
dhī dvēśhaḥ sahaskrita || 11 || agniḥ pratnéna mánmanā  
śumbhānas tanvām svām | kavī vipreṇ vāvridhe || 12 ||

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficent, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

ऊ॒र्जो॑ न॒पा॒त॒मा हु॒वेऽग्निं॑ पा॒व॒क॒शो॒चिष॑म् । अ॒स्मि॒न्य॒ज्ञे स्व॒ध्व॒रे ॥१३॥  
 स नो॑ मि॒त्रम॒ह॒स्त्वम॒ग्ने शु॒क्रेण॑ शो॒चिषा॑ । दे॒वैरा॑ सं॒त्सि ब॒र्हिषि॑ ॥१४॥  
 यो अ॒ग्निं त॒न्योऽ॒ दमे॑ दे॒वं म॒र्तः स॒प॒र्य॒ति । तस्मा॑ इ॒दी॒द॒य॒द॒सु ॥१५॥

ūrjō nāpātam á huve 'gnīm. pāvakāṣocisham | asmín yajñé  
 svadhvaré || 13 || sá no mitramahas tvám ágne ṣukréṇa ṣo-  
 cishā | devaír á satsi barhishi || 14 || yó agním tanvó dāme  
 devám mártah saparyāti | tásnā íd dīdayad vásu || 15 || ३८ ||

॥३९॥ अ॒ग्निर्मृ॒धा दि॒वः क॒कुत्प॑तिः पृ॒थि॒व्या अ॒यम् । अ॒पां रेता॑ंसि जि॒न्वति॑ ॥१६॥  
 उ॒द॒ग्ने शु॒चय॑स्त्व॒ं शु॒क्रा भ्रा॑जन्त ई॒ग्ने । तव॑ ज्योती॒ष्य॒र्चयः॑ ॥१७॥  
 ई॒डिषे॑ वा॒र्यस्य॑ हि दा॒त्रम्या॑ग्ने स्वर॑पतिः । स्तो॒ता स्या॑न्तव॒ शर्म॑णि ॥१८॥  
 त्वाम॑ग्ने म॒र्तापि॑ण॒स्त्वां हि॑न्वन्ति॒ चि॒त्तिभिः॑ । त्वां व॑र्धन्तु नो गि॒रः ॥१९॥  
 अ॒द॒ब्धस्य॑ स्य॒धाव॑तो दू॒तस्य॑ रेभ॑तः सदा॑ । अ॒ग्नेः स॒ख्यं वृ॑णीमहे ॥२०॥

agnír mūrdhá diváh kakūt pátiḥ pṛthivyá ayám | apām  
 rétānsi jinvati || 16 || úd agne śucayaś táva ṣukrá bhrájanta  
 irate | táva jyótiṣhy arcáyah || 17 || íṣiṣhe váryasya hí dā-  
 trásyāgne svārpatiḥ | stotá syām táva śārmaṇi || 18 || tvám  
 agne manīṣīṇas tvām hinvanti cīttibhiḥ | tvám vardhantu  
 no girah || 19 || ádabdhasya svadbāvato dūtasya rébhataḥ  
 sādā | agnēḥ sakhyām vṛṇīmahe || 20 || ३९ ||

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

॥४२॥ अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आहुतः ॥२१॥  
 उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सख्यस्य बोधि नः ॥२२॥  
 यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः ॥२३॥  
 वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥  
 अग्ने धृतव्रताय ते समुद्रायैव सिन्धवः । गिरो वाश्रासे ईरते ॥२५॥

agnih śucivratatamah śucir viprah śuciḥ kavīḥ | śucī  
 rocata āhutaḥ || 21 || utā tvā dhītāyo māma gīro vardhantu  
 viśvāhā | āgne sakhyāsya bodhi naḥ || 22 || yād agne syām  
 ahām tvām tvām vā ghā syā ahām | syūṣṭe te satyā ihāśi-  
 shaḥ || 23 || vāsuraśvapatir hi kam āsy agne vibhāvasuḥ |  
 syāma te sumatāv āpi || 24 || āgne dhṛitāvratāya te samud-  
 rāyeva sindhavaḥ | gīro vāśrāsa īrate || 25 || 40 ||

॥४३॥ युवानं विस्पतिं कविं विश्वादे पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥  
 यज्ञानां रथ्ये वयं तिम्रजम्भाय वीळवे । स्तोमैरिषेमाग्नये ॥२७॥  
 अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृलय ॥२८॥  
 धीरो ह्यस्यद्वसद्विप्रो न जागृविः सदा । अग्ने दीदयसि द्यवि ॥२९॥  
 पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yuvānam viśpatim kavim viśvādam puruvépasam | ag-  
 nīm śumbhāmi mānmabhiḥ || 26 || yajñānām rathyè vayām  
 tigmājambhāya vilāve | stómair ishemaṅnāye || 27 || ayām  
 agne tvé āpi jaritā bhūtu santya | tasmai pāvaka mṛīlaya  
 || 28 || dhīro hy āsy admasād vipro nā jāgṛiviḥ sādā | āgne  
 dīdāyasi dyāvi || 29 || purāgne duritébhyaḥ purā mṛidhré-  
 bhyaḥ kave | prā na āyuraśvato tira || 30 || 41 ||

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30



( ४५ ) पञ्चत्वारिंशे सूक्तम्

(१-४२) द्विचत्वारिंशद्व्यस्य सूक्तस्य काण्वस्त्रिशोक ऋषिः । (१) प्रथमचोऽग्नीन्द्रो,

(२-४२) द्वितीयायेकचत्वारिंशद्व्यस्येन्द्रो देवते । गायत्री छन्दः ॥

॥४२॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिर्ऋनुषक् । येषामिन्द्रो युवा सखा ॥१॥  
 बृहन्निदिध्म एषां भूर्ऋ शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥  
 अयुद्ध इयुधा वृतं शूर आजति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥  
 आ बुन्दं वृत्रहा ददे जातः पृच्छद्भि मातरम् । क उग्राः के ह शृष्विरे ॥४॥  
 प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Ā ghā yé agním indhaté strīṇanti barhír ānushák | yé-  
 shām índro yúvā sákhā || 1 || bṛihám íd idhmá eshām bhūri  
 śastám pritháh sváruh | yéshām índro yúvā sákhā || 2 ||  
 áyuddha íd yudhá vṛitam śúra ájati sátvabhiḥ | yéshām  
 índro yúvā sákhā || 3 || ā bundám vṛitrahá dade jātáh pri-  
 chad ví mātáram | ká ugráh ké ha śṛiṇvire || 4 || práti tvā  
 śavasí vadad giráv āpso ná yodhishat | yás te śatrutvám  
 ācaké || 5 || 42 ||

॥४३॥ उत त्वं मघवञ्छृणु यस्ते वष्टि ववक्षि तत् । यद्वीळ्यासि वीळु तत् ॥६॥  
 यदाजि यात्याजिऋदिन्द्रः स्वश्चयुरर्षे । रथीतमो रथीनाम् ॥७॥  
 वि पु विश्वा अभियुजो वज्रिन्विष्वग्यथा वृह । भवा नः सुश्रवस्तमः ॥८॥

utá tvám maghavañ chrīṇu yás te vāshti vavákshi tát |  
 yád viláyāsi vilū tát || 6 || yád ajīm yáty ājikṛíd índrah  
 svaśvayúr āpa | rathítamo rathínām || 7 || ví shū víśvā abhi-  
 yújo vájrin víshvag yáthā vṛiha | bhāvā naḥ suśrávasta-  
 mah || 8 ||

The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

अस्माकं सु रथं पुर इन्द्रः कृणोतु सातये । न यं धूर्वन्ति धूर्तयः ॥९॥  
वृज्याम ते परि द्विषोऽरं ते शक्र दावने । गमेमेदिन्द्र गोमतः ॥१०॥

asmākam sū rātham purā indraḥ kṛiṇotu sātāye |  
nā yam dhūrvanti dhūrtāyaḥ || 9 || vrijyāma te pāri dvishó  
'ram te śakra dāvanē | gaméméd indra gómataḥ || 10 || 43 ||

॥४४॥ शनैश्चिद्यन्तो अद्रिवोऽश्वावन्तः शतग्विनः । विवक्षणा अनेहसः ॥११॥  
ऊर्ध्वा हि ते दिवेदिवे सहस्रा सूनृता शता । जरितृभ्यो विमंहते ॥१२॥  
विद्वा हि त्वा धनं जयमिन्द्रं दृळ्हा चिदारुजम् । आदारिणं यथा गयम् ॥१३॥  
कुकुहं चित्वा कवे मन्दन्तु धृष्णविन्दवः । आ त्वा पणिं यदीमहे ॥१४॥  
यस्ते रेवाँ अदाशुरिः प्रममर्षं मुघत्तये । तस्य नो वेदु आ भर ॥१५॥

śanaiś cid yānto adrivó 'śvāvantaḥ śatagvīnaḥ | vivā-  
kshaṇā anchāsaḥ || 11 || urdhvā hī te divé-dive sahasrā sū-  
nṛitā śatā | jaritṛibhyo vimānhate || 12 || vidvā hī tvā dha-  
naṁjayam indra dṛiḥhā cid ārjām | ādāriṇam yāthā gāyam  
|| 13 || kakuhām cit tvā kave māndantu dhṛiṣṇav indavaḥ |  
ā tvā paṇim yād īmaho || 14 || yās te revān ādaśuriḥ pra-  
mamārsha maghāttaye | tāsyā no véda ā bhara || 15 || 44 ||

॥४५॥ इम उ त्वा वि चक्षते सखाय इन्द्र सामिनः । पुष्टावन्तो यथा पशुम् ॥१६॥  
उत त्वावधिरं वयं श्रुत्कर्णं सन्तमुतये । दूराद्दिह हवामहे ॥१७॥

imā u tvā ví cakshate sakhāya indra somīnaḥ | puṣṭā-  
vanto yāthā paśum || 16 || utā tvābadhiram vayam śrūtkar-  
nam śāntam utāye | dūrād ihā havāmahe || 17 ||

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

यच्छृष्ट्रूया इमं हवँ दुर्मर्षं चक्रिया उत । भवेत्तपिर्नो अन्तमः ॥१८॥  
 यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि । गोदा इदिन्द्र बोधि नः ॥१९॥  
 आ त्वा रम्भं न जिब्र्यो रग्भ्मा श्वसस्पते । उश्ममि त्वा सधस्थ आ ॥२०॥

yác chu-  
 ṣrūyá imám hávam durmārshaṁ cakriyā utá ] bháver āpír  
 no ántamaḥ ॥ 18 ॥ yác cid dhí te ápi vyáthir jaganváńso  
 ámanmahi | godá id indra bodhi naḥ ॥ 19 ॥ á tvā rambhām  
 ná jívrayo rarabhmá śavasas pate | uśmási tvā sadhástha  
 á ॥ 20 ॥ 45 ॥

॥ स्तोत्रमिन्द्राय गायत पुनृन्मणाय सत्वने । नकिर्यं वृण्वते युधि ॥२१॥  
 अभि त्वा वृषभा सुते सुते सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥२२॥  
 मा त्वा मृग अविष्यवा मोपहस्यान्त आ दभन् । मार्की ब्रह्मद्विषो वनः ॥२३॥  
 इह त्वा गोपरीणसा महे मन्दन्तु गधमे । मरी गौरी यथा पिव ॥२४॥  
 या वृत्रहा पंगवति मना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrām indrāya gāyata purunṛimṇāya sátvane | nákir  
 yám vṛiṇvaté yudhí ॥ 21 ॥ abhí tvā vṛiṣabhā suté sutām  
 sṛijāmi pītāye | ṛimpá vy aśnuhī mādām ॥ 22 ॥ má tvā  
 mūrā avishyávo mópahásvāna á dabhan | mākim brahma-  
 dvísho vanaḥ ॥ 23 ॥ ihá tvā gópariṇasā mahé mandantu rá-  
 dhasē | sáro gauró yáthā piba ॥ 24 ॥ yá vṛitrahá parāvátī  
 sánā návā ca encyuvé | tá samsátsu prá vocata ॥ 25 ॥ 46 ॥

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

२७॥ अपिबत्कद्रुवः सुतमिन्द्रः सहस्रवाह्वे । अत्रादिदिष्टु पौंस्यम् ॥२६॥  
 सत्यं तत्तुर्वशे यदा विदानी अह्नावय्यम् । व्यानट् तुर्वणे शमि ॥२७॥  
 तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥२८॥

āpibat kadrúvaḥ sutám índraḥ sahasrabāhve | ātrāde-  
 dishta. paúnśyam || 26 || satyám tát turváṣe yádau vídāno  
 ahnavāyyám | vy ānaṭ turváṇe śámi || 27 || tarāṇim vo jánā-  
 nām tradám vájasya gómataḥ | samānám u prá śaṁsisham  
 || 28 ||

ऋभुक्षणं न वर्तव उक्थेषु तुग्यावृधम् । इन्द्रं सोमे सचा सुते ॥२९॥  
 यः कुन्तदिद्वि योन्यं त्रिशोकाय गिरिं पृथुम् । गोभ्यो गातुं निरेतवे ॥३०॥

ṛibhukshāṇam ná vartava ukthéshu tugryāvṛidham |  
 índram sóme sácā suté || 29 || yáh kṛintád íd ví yonyám  
 trisoṇkāya girím pṛithúm | góbhyo gātúm níretave || 30 || 47 ||

४८॥ यदधिषे मनस्यसि मन्दानः प्रेदियक्षसि । मा तत्करिन्द्र मृळय ॥३१॥  
 दध्नं चिद्धि त्वावनः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥  
 तवेदु ताः मुकीर्तयोऽमन्नुन प्रशस्तयः । यदिन्द्र मृळयासि नः ॥३३॥

yád dadhishé manasyási mandānāḥ préd iyakshasi | mā  
 tát kar indra mṛilāya || 31 || dabhrām cid dhí tvāvataḥ kṛi-  
 tāṁ śṛinvé ádhi kshámi | jígātv indra te mánah || 32 || tá-  
 véd u táḥ sukírtáyó 'sann utá práśastayaḥ | yád indra  
 mṛiláyāsi nah || 33 ||

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers against the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augments of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33



मा न एकस्मिन्नागमि मा द्वयोरुत त्रिषु । वधीर्मा शूर भूरिषु ॥३४॥  
विभया हि त्वावत उग्रादभिप्रभङ्गिणः । दस्मादहमृतीपहः ॥३५॥

mā na ékasminn āgasi mā dváyor utá  
trishú | vadbīr mā śūra bhúrishu || 34 || bibháyā hí tvá-  
vata ugrád abhiprabhaṅgīṇaḥ | dasmād ahám řitisháhah  
|| 35 || 48 ||

॥३६॥ मा सख्युः शूनमा विदे मा पुत्रस्य प्रभुवसो । आवृत्वेदनु ते मनः ॥३६॥  
को नु मर्या अमिथितः सखा सखायमब्रवीत । जहा को अस्मदीपते ॥३७॥  
एवारे वृषभा मुतेऽमिन्वन्भूयोवयः । श्वघ्नीव निवता चरन् ॥३८॥  
आ ते एता वचोयुजा हरी गृभ्णे सुमद्रथा । यदी ब्रह्मभ्य इददः ॥३९॥  
भिन्वि विश्वा अप द्विषः परि वाथो जही मृथः । वसु स्पार्ह तदा भर ॥४०॥  
यर्हान्वाविन्द यन्मिथे यत्पशीने पगभृतम् । वसु स्पार्ह तदा भर ॥४१॥  
यस्य ते विश्वमानुषो भृर्दत्तस्य वेदति । वसु स्पार्ह तदा भर ॥४२॥

mā sakhyaḥ śūnam ā vide mā putrāsya prabhūvaso |  
āvṛitvad bhūtu te mānaḥ || 36 || kó nú maryā ámithitaḥ sá-  
khā sakhāyam abravīt | jahá kó asmád īshate || 37 || evāre  
vṛishabhā suté 'sinvan bhúry āvayaḥ | śvaghniṽa nivátā  
cāran || 38 || ā ta etá vacoyújā hārī gṛibhṇe snmádrathā |  
yád īm brahmábhya íd dádaḥ || 39 || bhindhí viśvā āpa dvīshaḥ  
pāri bádho jahí mṛidhaḥ | vásu spārham tād ā bhara || 40 ||  
yád viśáv indra yát sthiré yát pársāne párābhṛitam | vásu  
spārham tād ā bhara || 41 || yāsya te viśvamānusho bhúrér  
dattāsya védati | vásu spārham tād ā bhara || 42 || 49 ||

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only. You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

“O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress? ’ 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

( ४६ ) पटचन्द्राग्निं सूक्तम्

(१-३३) त्रयस्त्रिंशद्वचस्यास्य सूक्तस्याद्वयो वश ऋषिः । (१-२०, २०-३१, ३३) प्रथमाद्विंशत्युचामकोनविंश्यादितुचस्य त्रयस्त्रिंश्याश्चेन्द्रः (२१-२४) एकविंश्यादित्तमृणां कानीत्स य प्रयुश्रवसो दानस्तुतिः (२५-२८, ३२) पञ्चविंश्यादित्तमृणां द्वात्रिंश्याश्च वायुर्देवताः । (८) प्रथमचेः पादनिचन . (२-४, ६, १०, २३, २०, ३३) द्वितीयादितुचस्य पष्टीदशमीत्रयोविंश्यकोनत्रिंशीत्रयस्त्रिंशीनाञ्च गायत्री . (५) पञ्चम्याः ककुप् . (७, १०) सप्तम्यकोनविंश्योबृहती . (८) अष्टम्या अनुष्टुप् . (९) नवम्याः सतोबृहती . (११-१२) एकादशीद्वाद्वयो-विपरीतोत्तः प्रगाथः (एकादश्या बृहती . द्वादश्या विपरीता सतोबृहती .) (१३) त्रयोदश्या द्विपदा जगती . (१४) चतुर्दश्या पिपीलिकमश्या बृहती . (१५) पञ्चदश्याः ककुप्स्यङ्कुशिगा . (१६) षोडश्या विगट् . (१७) सप्तदश्या जगती . (१८) अष्टादश्या उपरिष्टाबृहती . (२०) विंश्या विपमपदा बृहती . (२१-२२, २४, ३२) एकविंश्याद्विंशीचतुर्विंशीद्वात्रिंशीनां पङ्क्तिः (२५-२८) पञ्चविंश्यादित्तमृणां प्रगाथः [ (२५, २७) पञ्चविंशीसप्तविंश्योबृहती . (२६, २८) षड्विंश्याद्विंश्योः सतोबृहती .] (३०) त्रिंश्या द्विपदा विगट् . (३१) एकत्रिंश्याश्चोष्णिकं छन्दामि ॥

॥१॥ त्वावतः पुरुवसो व्यमिन्द्र प्रणेतः । स्मसि स्थतर्हरीणाम् ॥१॥  
त्वां हि सत्यमद्रिवो विद्म दातारमिषाम् । विद्म दातारं रयीणाम् ॥२॥

46.

Tvāvataḥ purūvaso vayām indra prañetaḥ | smāsi sthā-  
tar hariṇām || 1 || tvām hī satyām adriyo vidmā dātāram  
ishām | vidmā dātāram rayiṇām || 2 ||

आ यस्य ते महिमानं शतमृते शतक्रतो । गीर्भिर्गृणन्ति कारवः ॥३॥  
सुनीथो घ्रा स मर्त्यो यं मरुतो यमर्यमा । मित्रः पान्त्यद्रुहः ॥४॥  
दधानो गोमदश्चवत्सुवीर्यमादित्यजृन् एधते । सदा राया पुरुस्पृहा ॥५॥

ā yāsya te mahimā-  
naṁ śātamūte śātakrato | gīrbhīr grīṇānti kāravaḥ || 3 || su-  
nīthó ghā sá mártyo yām marúto yām aryamā | mitráh  
pānty adrúhaḥ || 4 || dádhbāno gómad áṣvavad suvíryam ādi-  
tyájūta edhate | sádā rāyā purusprīhā || 5 || 1 ||

O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

॥२॥ तमिन्द्रं दानमीमहे शवसानमभीर्वम् । ईशानं राय ईमहे ॥६॥  
 तस्मिन्हि सन्त्युतयो विश्वा अभीरवः सचा ।  
 तमा वहन्तु सप्तयः पुरुवसुं मदाय हरयः सुतम् ॥७॥  
 यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः ।  
 य आदुदिः स्वर्नृभिर्भ्यः पृतनासु दुष्टरः ॥८॥  
 यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुता ।  
 स नः शविष्ठ सवना वसो गहि गमेम गोमति व्रजे ॥९॥  
 गव्यो पु णो यथा पुराश्चयोत रथया । वरिवस्य महामह ॥१०॥

tām indram dānam imahe śavasānām ābhīrvam | īśā-  
 nam rāyā imahe || 6 || tāsmin hi śānty ūtāyo viśvā ābhīra-  
 vaḥ sácā | tām ā vahantu śaptayaḥ purūvasum mādāya hā-  
 rayāḥ sutām || 7 || yās te mado vāreṇyo yā indra vṛitra-  
 hāntamaḥ | yā ādadīḥ svār nṛibhir yāḥ pṛitanāsu dushtā-  
 raḥ || 8 || yó 'dushtāro viśvavāra śravāyṇo vājeshv āsti ta-  
 rutā | sá naḥ śaviṣṭha sávanā vaso gāni gaméma gómati  
 vrajé || 9 || gavyó shú no yátnā purāśvayótá rathayā | vari-  
 vasyā mahāmaha || 10 || 2 ||

॥३॥ नहि ते शूर गधसोऽन्तं विन्दामि सत्रा ।  
 दुशस्या नो मघवन्न चिद्विद्रो धियो वाजेभिर्गविथ ॥११॥  
 य ऋष्वः श्रावयत्सखा विश्वेत्स वेद जनिषा पुरुषुतः ।  
 तं विश्वे मानुषा युगेन्द्रं हवन्ते नविषं यतस्रुचः ॥१२॥

nahí te śūra rádhasó 'ntam vindāmi satrá | daśasyā no  
 maghavan nú cid adrivo dhīyo vājebhir āvitha || 11 || yā  
 rishvāḥ śṛavayātsakhā viśvét sá veda jānimā puruṣtutāḥ |  
 tām viśve mánushā yugéndram havante tavishām yatásru-  
 caḥ || 12 ||

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstasy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

स नो वाजेष्वविता पुरुवसुः पुरःस्थाता मघवा वृत्रहा भुवत् ॥१३॥  
 अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।  
 इन्द्रं नाम श्रुत्यै शाकिनं वचो यथा ॥१४॥  
 ददी रेक्णस्तन्वे ददिर्वसु ददिर्वाजेषु पुरुहूत वाजिनम् । नूनमथ ॥१५॥

sá no vājeshv avitā purūvāsuḥ purasthātā ma-  
 ghāvā vṛtrahā bhuvat ॥ 13 ॥ abhí vo vīrām ándhaso má-  
 deshu gāya girā mahā víctasam | índraṁ nāma śrútyam  
 śākinam vāco yāthā ॥ 14 ॥ dadí rékṇas tanvè dadír vāsu  
 dadír vājeshu puruhūta vājīnam | nūnām átha ॥ 15 ॥ ३ ॥

॥३॥

विश्वेषामिरज्यन्तं वसूनां सासह्वांसं चिदस्य वर्षसः । कृपयतो नूनमत्यथ ॥१६॥  
 महः सु वो अरमिषे स्तवामहे मिल्हृषे अरंगमाय जग्मये ।  
 यज्ञेभिर्गीभिर्विश्वमनुषां मरुतामियक्षसि गायं त्वा नमसा गिरा ॥१७॥  
 ये पातयन्ते अज्मभिर्गिरीणां स्नुभिरेषाम् ।  
 यज्ञं महिष्वणीनां सुन्नं तुविष्वणीनां प्राध्वरे ॥१८॥  
 प्रभङ्गं दुर्मतीनामिन्द्रं शविष्ठा भर । रयिमस्मभ्यं युज्यै चोदयन्मते ज्येष्ठै चोदयन्मते ॥१९॥

viśveshām irajyāntam vāsūnām sāsahvānsam cid asyā  
 vārpasaḥ | kṛipayatō nūnām áty átha ॥ 16 ॥ mahāḥ sú vo  
 áram ishe stāvāmahe mīlḥúshe aramgamāya jāgmaye | ya-  
 jñébhīr gīrbhīr viśvāmanushām marūtām iyakshasi gāye tvā  
 nāmasā girā ॥ 17 ॥ yé pātāyante ájmbhīr giṛīnām snūbhīr  
 eshām | yajñām mahishvāṇīnam sunnām tuvishvāṇīnām prā-  
 dhvaré ॥ 18 ॥ prabhaṅgām durmatīnām índra śavishṭhā  
 bhara | rayīm asmábhyam yújyam codayanmate jyéshṭham  
 codayanmate ॥ 19 ॥

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19



सनितः सुसनितरुग्र चित्र चेतिष्ठ सूनुत ।  
 प्रासहा सम्राट् सहुरिं सहन्तं भुज्युं वार्जेषु पूर्व्यम् ॥२०॥

sānitaḥ susanitar ūgra c. ita cētishṭha  
 sūnṛita | prāsāhā samrāt sāhurim sāhantam bhujyūm vāje-  
 shu pūrvyam ॥ 20 ॥ 4 ॥

॥२॥

आ स एतु य ईवदाँ अदेवः पूर्तमाददे ।  
 यथो चिद्वशो अश्व्यः पृथुश्रवसि कानीतेऽस्या व्युष्याददे ॥२१॥  
 षष्टिं सहस्राश्व्यस्यायुतासनमुष्टानां विंशतिं शता ।  
 दश श्यावीनां शता दश व्यरुषीणां दश गवां सहस्रा ॥२२॥  
 दश श्यावा क्रधद्रयो वीतवारास आशवः । मथा नेमिं नि वावृतुः ॥२३॥  
 दानासः पृथुश्रवसः कानीतस्य सुराधसः ।  
 रथं हिरण्यं ददुन्मंहिष्ठः सूरिरभूदधिष्ठमकृत श्रवः ॥२४॥  
 आ नो वायो महे तने याहि मखाय पाजसे ।  
 वयं हि ते चक्रुमा भूरि दावने सद्यश्चिन्महि दावने ॥२५॥

ā sā etu yā īvad āñ ādevaḥ pūrtām ādadé | yāthā cid  
 vāṣo aśvyāḥ prithuśrávasi kānītē 'syā vyúshy ādadé ॥ 21 ॥  
 śhaṣṭīm sahasrāśvyasyāyūtāsanam ūśhtrānām viṁśatīm  
 śatā | dāśa śyāvinām śatā dāśa tryārushinām dāśa gāvām  
 sahasrā ॥ 22 ॥ dāśa śyāvā riddhādrayo vītāvārāsa āśavaḥ |  
 mathrā nemim ní vāvrituḥ ॥ 23 ॥ dānāsaḥ prithuśrávasaḥ  
 kānītasya surādhasaḥ | rātham hiraṇyāyam dādan māñhi-  
 śṭhaḥ sūrīr abhūd vārshisṭham akṛita śrávaḥ ॥ 24 ॥ ā no  
 vāyo mahé tāne yāhī makhāya pājase | vayām hī te ca-  
 krīmā bhūri dāvāne sadyaś cin māhi dāvāne ॥ 25 ॥ 5 ॥

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

॥२॥

यो अश्वेभिर्वहते वस्त उस्त्रास्त्रिः सप्त सप्ततीनाम् ।  
 एभिः सोमेभिः सोममुद्भिः सोमपा दानाय शुक्रपूतपाः ॥२६॥  
 यो म इमं चिदु त्मनामन्दच्चित्रं दावने ।  
 अर्द्धे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुकृतुः ॥२७॥  
 उच्चथ्ये३ वपुषि यः स्वराळुत वायो घृतस्त्राः ।  
 अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó áśvebhīr váhate vásta usrás tríḥ sapta saptatīnām |  
 ebhiḥ sómebhiḥ somasúdbhiḥ somapā dānāya śukrapūtapāḥ  
 || 26 || yó ma imám cid u tmánāmandae citráṁ dāvāne |  
 arāṭyé ákshe náhushe sukṛítvani sukṛítarāya sukrátuḥ || 27 ||  
 ucathyē vāpushi yāḥ svarāḥ utá vāyo ghṛitasnāḥ | áśveshi-  
 taṁ rájeshitaṁ śúneshitam prájma tát idám nú tát || 28 ||

अध प्रियमिषिराय षष्टि सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥  
 गावो न यूथमुप यन्ति वध्रय उप मा यन्ति वध्रयः ॥३०॥  
 अध यच्चारथे गणे शतमुष्ट्राँ अचिक्रदत् । अध श्वितेषु विंशति शता ॥३१॥

ádha priyám ishirāya shasṭīm sahasrasanam | áśvānām ín  
 ná vṛiṣṇām || 29 || gāvo ná yúthám úpa yanti vādhraya  
 úpa ná yanti vādhrayaḥ || 30 || ádha yāc cārathe gaṇé śa-  
 tāṁ úshṭrān ácikradat | ádha śvítneṣhu viṁśatīm śatá || 31 ||

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy ( $3 \times 7 \times 70 = 1470$ ) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their pre-eminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficent kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

शतं दासे बल्वूथे विप्रस्तरुक्ष आ ददे ।  
 ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥  
 अथ स्या योषणा मही प्रतीची वशमश्व्यम् । अधिरुक्मा वि नीयते ॥३३॥

ṣatām dāsē balbūthē vipras táruksha á dade | té te vāyav  
 imé jānā mādantīndragopā māḍanti devágopāḥ || 32 || ádha  
 syā yóshana mahí pratīcí vāṣam aśvyām | ádhirukmā ví  
 nīyate || 33 || ७ ||

( ४७ ) समचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्यास्यस्त्रित क्रषिः । (१-१३) प्रथमादित्रयोदशर्चमादित्याः,

(१४-१८) चतुर्दश्यादिपञ्चानां आदित्योपसो देवताः । महापङ्क्तिश्छन्दः ॥

॥७॥ महि वो महतामवो वरुण मित्र दाशुषे ।  
 यमादित्या अभि द्रुहो रक्षथा नेमघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥  
 विदा देवा अघानामादित्यासो अपाकृतिम् ।  
 पक्षा वयो यथोपरि व्यस्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥  
 व्यस्मे अधि शर्म तत्पक्षा वयो न यन्तन ।  
 विश्वानि विश्ववेदसो वरूथ्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Māhi vo mahatām ávo várūṇa mítra dāśúshe | yām ādi-  
 tyā abhī druhó rākshathā nēm aghām naṣaḍ aneháso va  
 ūtāyaḥ suūtāyo va ūtāyaḥ || 1 || vidā devā aghāmām ádityāso  
 apákṛitim | pakshā váyo yáthopári vy āsmé śarma yacha-  
 tāneháso va ūtāyaḥ suūtāyo va ūtāyaḥ || 2 || vy āsmé ádhi  
 śarma tát pakshā váyo ná yantana | víṣvāni víṣvavedaso  
 varūthyā manāmahe 'neháso va ūtāyaḥ suūtāyo va ūtāyaḥ  
 || 3 ||

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

## 47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their offsprings. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

यस्मा अरासत क्षयं जीवातुं च प्रचेतसः ।  
 मनोर्विश्वस्य घेदिम आदित्या राय ईशतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥४॥  
 परि णो वृणजन्नघा दुर्गाणि रथ्यो यथा ।  
 स्यामेदिन्द्रस्य शर्मण्यादित्यानामुतावस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥५॥

yāsmā árāsata ksháyam jivátum ca práchetasah | má-  
 nor víśvasya ghéd imá ādityā rāyá īshate 'neháso va ūtá-  
 yah suūtáyo va ūtáyah || 4 || pári ño vṛṇajann aghá dur-  
 gāṇi rathyò yathā | syáméd índrasya śármany ādityānām  
 utávasy aneháso va ūtáyah suūtáyo va ūtáyah || 5 || 7 ||

॥८॥ परिहृतेदना जनो युष्मादत्तस्य वायति ।  
 देवा अदभ्रमाश वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥६॥  
 न तं तिग्मं चन त्यजो न द्रासदुभि तं गुरु ।  
 यस्मा उ शर्म सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥७॥  
 युष्मे देवा अपि प्ससि युध्यन्त इव वर्मसु ।  
 यूयं महो न एनेसो यूयमभीदुरुष्यतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥८॥

parihvritéd aná jáno yushmádattasya vāyati | dévā ádabh-  
 ram āṣa vo yám ādityā áhetanāneháso va ūtáyah suū-  
 táyo va ūtáyah || 6 || ná tám tigamā caná tyájo ná drāsad  
 abhí tám gurú | yāsmā u śárma saprátha ādityāso árādhvam  
 aneháso va ūtáyah suūtáyo va ūtáyah || 7 || yushmé devā  
 ápi shmasi yúdhryanta iva vármasu | yūyám mahó na énasó  
 yūyám árbhād urushyatāneháso va ūtáyah suūtáyo va ūtá-  
 yah || 8 ||

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8



अदितिर्न उरुष्यत्वदितिः शर्म यच्छतु ।  
 माता मित्रस्य रेवतोऽर्यम्णो वरुणस्य चानेहसो व ऊतयः सुऊतयो व ऊतयः ॥९॥  
 यद्देवाः शर्म शरणं यद्भद्रं यदनातुरम् ।  
 त्रिधातु यद्देव्यः तदस्मासु वि यन्तनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१०॥

áditir na urushyatv áditih śarma yachatu | mātā  
 mitráśya reváto 'ryamṇó váruṇasya cāneháso va ūtáyah  
 suūtáyō va ūtáyah || 9 || yád devāḥ śarma śaraṇám yád  
 bhadrám yád anāturám | tridhātu yád varūthyam tád  
 asmáasu ví yantanāneháso va utáyah suūtáyō va ūtáyah  
 || 10 || 8 ||

॥९॥ आदित्या अव हि ख्यताधि कूलदिव स्पर्शः ।  
 सुतीर्थमर्वतो यथानु नो नेषथा सुगमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥११॥  
 नेह भद्रं रक्षन्विने नावये नोपया उत ।  
 गवे च भद्रं धेनेवे वीरय च श्रवस्यतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१२॥  
 यदाविर्यदपीच्ये देवामो अस्ति दुष्कृतम् ।  
 त्रिते तद्विश्रमाप्त्य आरे अस्मद्दधाननानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१३॥

ádityā áva hí khyátádhi kúlād iva spáśah | sūtīrthám  
 árvato yathānu no neshathā sugám aneháso va ūtáyah  
 suūtáyō va ūtáyah || 11 || nchá bhadrám rakshasvīne náva-  
 yaí nópayá utá | gáve ca bhadrám dhenáve vīráya ca śra-  
 vasyatè 'neháso va ūtáyah suūtáyō va ūtáyah || 12 || yád  
 āvīr yád apīcyam dévāso ásti dushkritám | trité tád víśvam  
 āptyá āré asmád dadbhātanāneháso va ūtáyah suūtáyō va  
 ūtáyah || 13 ||

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us that happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

यच्च गोपु दुप्वप्न्यं यच्चास्मे दुहितर्दिवः ।  
 त्रिताय तद्विभार्याप्याय परा वहनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥  
 निष्कं वा घा कृण्वते स्वजे वा दुहितर्दिवः ।  
 त्रिते दुप्वप्न्यं सर्वमाप्ये परि ददमस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnnyam yác cāsmé duhi-  
 tar divaḥ | tritāya tād v'bhāvary āptyāya pārā vahāneháso  
 va ūtāyaḥ suūtāyo va ūtāyaḥ || 14 || nishkám vā ghā kṛiṇá-  
 vate srájam vā duhitar divaḥ | trité dushvápnnyam sárvam  
 āptyé pári dadmasy aneháso va ūtāyaḥ suūtāyo va ūtāyaḥ  
 || 15 || १ ||

॥१६॥ तदन्नाय तदपसे तं भगमुपमेदुषे ।  
 त्रिताय च द्विताय चोषो दुप्वप्न्यं वहनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥  
 यथो कलां यथो शफं यथ ऋणं संनयामसि ।  
 एवा दुप्वप्न्यं सर्वमाप्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥  
 अजैष्माद्यामनाम चाभुमानागसो वयम् ।  
 उषो यस्मादुप्वप्न्यादभेष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tádannāya tādapase tám bhāgám upasedúshe | tritāya  
 ca dvitāya cóshe dushvápnnyam vahāneháso va ūtāyaḥ suū-  
 tāyo va ūtāyaḥ || 16 || yáthā kalám yáthā ṣaphám yátha  
 riṇám samnáyāmasi | evá dushvápnnyam sárvam āptyé sám  
 nayāmasy aneháso va ūtāyaḥ suūtāyo va ūtāyaḥ || 17 ||  
 ájaishmādyāsanāma cábhūmánāgasao vayám | úsho yásmād  
 dushvápnnyād ábhaishmāpa tād uchatv aneháso va ūtāyaḥ  
 suūtāyo va ūtāyaḥ || 18 || 10 ||

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us transfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams, which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

( ४८ ) अष्टवत्वारिंशं सूक्तम्

(१-१५) पञ्चदशर्वस्यास्य सूक्तस्य वीरः काण्वः प्रणाय ऋषिः । सोमो देवता । (१-४, ६-१५)

प्रथमादिवत्सुक्रां पञ्चयादिदशानाञ्च विष्टुप्, (५) पञ्चम्याश्च जगती छन्दसी ॥

॥ १ ॥

स्वादांर्भक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।  
 विश्वे यं देवा उत मर्त्यामो मधु ब्रुवन्तो अभि संचरन्ति ॥१॥  
 अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।  
 इन्द्रविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥२॥  
 अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।  
 किं नूनमस्मान्कृणवदगतिः किमु धूर्तिरमृत मर्त्यस्य ॥३॥

48.

Svādór abhakshi váyasah sumedhāḥ svādhyaḥ varivovít-  
 tarasya | víśve yám devā́ utá mártyaśo mādhu bruvánte  
 abhí samcáranti || 1 || antás ca prágā áditir bhavāsy ava-  
 yātá háraso daívyasya | índav índrasya sakhyám jushāṇāḥ  
 śraúshṭiva dbúram ánu rāyá řidhyaḥ || 2 || ápāma sómam  
 amṛitā abhūnāganma jyótir ávidāma devān | kím nūnām  
 asmān kṛiṇavad árātiḥ kím u dhūrtir amṛita mártasya  
 || 3 ||

शं नो भव हृद आ पीत इन्द्रो पितेव सोम सूनवे सुशेवः ।  
 सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥  
 इमे मा पीता यशस उरुन्यवो रथं न गावः समनाह पर्वसु ।  
 ते मा रक्षन्तु विस्त्रसश्चरित्रादुत मा स्वामायवयन्त्विन्दवः ॥५॥

sām no bhava hṛidā á pitá indo pitéva soma sūnáve  
 suśévaḥ | sákheva sákhya uruśaṁsa dhíraḥ prá ṇa áyur ji-  
 vāse soma tāriḥ || 4 || imé mā pitá yaśasa urushyávo rá-  
 tham ná gávaḥ sām anāha párvasu | té ma rakshantu vi-  
 srásaḥ caritrād utá mā srāmād yavayantv índavaḥ || 5 || 11 ||

May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

॥१२॥ अग्निं न मां मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो नः ।  
 अथा हि ते मदु आ सोम मन्ये रेवाँ इव प्र चरा पुष्टिमच्छ ॥६॥  
 इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।  
 सोम राजन्प्र ण आयूषि तारीरहानीव सूर्यो वासराणि ॥७॥

agnīm ná mā mathitām sám didipahḥ prā cakshaya kṛi-  
 nuhí vásyaso naḥ | áthā hí te máda á soma mánye revāñi  
 iva prā carā pushtīm ácha || 6 || ishiréna te mánasā sutá-  
 sya bhakshīmáhi pítṛyasyeva rāyāḥ | sóma rājan prā ṇa  
 áyūnshi tārīr áhānīva sūryo vāsarāṇi || 7 ||

सोम राजन्मृळया नः स्वस्ति तव स्मसि ब्रत्या इस्तस्य विद्धि ।  
 अलर्ति दक्ष उत मन्थुरिन्दो मा नो अर्यो अनुकामं परा दाः ॥८॥  
 त्वं हि नस्तन्वः सोम गोषा गात्रेगात्रे निषमत्था नृचक्षाः ।  
 यत्ते वयं प्रमिनाम ब्रतानि स नो मृळ सुषखा देव वस्यः ॥९॥  
 ऋदुदरेण सख्या सचेय यो मा न रिष्येद्वर्यश्च पीतः ।  
 अयं यः सोमो न्यधाव्यस्मे तस्मा इन्द्र प्रतिरमेम्यायुः ॥१०॥

sóma rājan mṛi-  
 lāyā naḥ svastí táva smasi vṛatyāś tāsya viddhi | álarti  
 dáksha ntá manyúr indo má no aryó anukāmám párā dāḥ  
 || 8 || tvám hí nas tanvāḥ soma gopā gātre-gātre nishasátthā  
 nṛicákshāḥ | yát te vayám pramināna vṛatāni sá no mṛiḥ  
 sushakhá deva vásyah || 9 || řidūdāreṇa sákhyā sacceya yó  
 mā ná řishyed dharyasva pítāḥ | ayám yāḥ sómo ny ádhāyy  
 asmé tásmā indram pratíram emy áyuhḥ || 10 || 12 ||

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10



॥१३॥

अप॒ त्या अ॒स्थुरनि॒रा अमी॒वा निर॑त्रसन्तमिषीचीरभैषुः ।  
 आ सोमो॑ अ॒स्माँ अ॒रुह॒द्विहा॒या अ॒गन्म॑ यत्र॒ प्रति॑रन्त॒ आयुः॑ ॥११॥  
 यो न॒ इन्द्रुः॑ पि॒तरो॑ ह॒त्सु पी॒तोऽम॑र्त्यो॒ मर्त्यो॑ आवि॒वेशः॑ ।  
 तस्मै॑ सोमा॒य ह॒विषा॑ विधेम॒ मृळी॑के अ॒स्य सु॒म॒तौ स्या॑म ॥१२॥  
 त्वं सोम॑ पि॒तृभिः॑ संवि॒दानोऽनु॑ द्यावा॒पृथि॒वी आ त॑तन्थ ।  
 तस्मै॑ त इन्द्रो॑ ह॒विषा॑ विधेम॒ वयं॑ स्या॒म प॑तयो॒ रयी॑णाम् ॥१३॥

ápa tyá asthur ánirā ámivā nír atrasan támishicīr ábhai-  
 shuh | á sómo asmān aruhad víhāyā áganna yātra prati-  
 ránta áyuh || 11 || yó na índuh pitaro hṛitsú pītó 'martyo  
 mártyañ āvivēṣa | tásmāi sómāya havishā vidhema mṛṇīké  
 asya sumatañ syāma || 12 || tvām soma pitṛibhiḥ samvidāno  
 'nu dyāvāprithiví á tatantha | tásmāi ta indo havishā vi-  
 dhema vayāṁ syāma pátayo rayīṇām || 13 ||

त्रा॒तारो॑ दे॒वा अ॒धि वो॒चता॑ नो मा नो॑ नि॒द्रा ई॒शत॑ मोत॒ जल्पिः॑ ।  
 व॒यं सोम॑स्य वि॒श्वह॑ प्रि॒यासः॑ सु॒वीरा॑सो वि॒दथ॑मा व॒देम॑ ॥१४॥  
 त्वं नः॑ सोम॒ वि॒श्वतो॑ वयो॒धास्त्वं॑ स्व॒र्विदा॑ वि॒शा नृ॒क्षत्राः॑ ।  
 त्वं न॑ इन्द्र॒ ऊ॒तिभिः॑ स॒जोषाः॑ पा॒हि प॒श्वाता॑दुत वा॒ पुर॑स्तात् ॥१५॥

trātāro devā  
 ádhi vocatā no má no nidrá īṣata móta jālpīḥ | vayāṁ só-  
 masya viśváha priyāsaḥ suvīrāso vidátham á vadema || 14 ||  
 tvām naḥ soma viśvāto vayodhās tvām svarvíd á viṣā nṛ-  
 cākshāḥ | tvām na inda ūtibhiḥ sajóṣaḥ páhi paṣcátād uta  
 vā purástāt || 15 || 13 ||

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

( ४९ ) एकोनपञ्चाशं सूक्तम्

( १-१० ) दशर्वण्याम्य सूक्तस्य काण्वः प्रम्कण्व ऋषिः । इन्द्रो देवता । प्रगायः ( विषमर्चा बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥ १४ ॥

अभि प्र वः सुरार्धसमिन्द्रमर्च यथा विदे ।  
 यो जरितृभ्यो मघवा पुरुवसुः महस्तेणेव शिक्षति ॥१॥  
 शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।  
 गिरेरिव प्र रसा अस्य पिविरे दत्राणि पुरुभोजसः ॥२॥

49

Abhí prá vaḥ surārdhasam índram arca yáthā vidé | yó  
 jaritribhyo maghávā purūvásuḥ sahasreṇeva śikṣhati || 1 ||  
 śatānikeva prá jigāti dhṛishṇuyá hānti vṛitrāṇi dāśúshe |  
 girér iva prá rāsā asya pinvire dātrāṇi purubhójasah || 2 ||

आ त्वा सुतास इन्द्रो मदा य इन्द्र गिर्वणः ।  
 आपो न वज्रिन्नवोक्त्यं सरः पृणन्ति शूर राधसे ॥३॥  
 अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्टमीं पिव ।  
 आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥  
 आ नः स्तोममुप द्रवद्वियानो अश्वो न सोतृभिः ।  
 यं ते स्वधावन्स्वदयन्ति धेनव इन्द्र कण्वेषु रातयः ॥५॥

á tvā sutāsa índavo mādā yá indra girvaṇaḥ | ápo ná vaj-  
 rinn ánv okyāṃ sáraḥ priṇānti sūra rádhasa || 3 || aneḥásam  
 pratāraṇaṃ vivákshaṇaṃ mádhvaḥ svádishṭham im piba |  
 á yáthā mandasānāḥ kirāsi naḥ prá kshudréva tmānā dhṛi-  
 shát || 4 || á na stóinam úpa dravád dhiyānó áśvo ná só-  
 tribhiḥ | yám te svadhāvan svadāyanti dhenáva indra kán-  
 veshu rātāyaha || 5 || 14 ||

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificent and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These prayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the mill-stone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

॥१५॥

उग्रं न वीरं नमसोपा सेदिम विभूतिमक्षितावसुम् ।  
 उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥६॥  
 यद्ध नूनं यद्वा यज्ञे यद्वा पृथिव्यामधि ।  
 अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गहि ॥७॥

ugrām nā virām nāmasōpa sedima víbhūtim ākshitāva-  
 sum | udriṇa vajrinna avatō nā siñcatē kshārantīndra dhī-  
 tāyah || 6 || yād dha nūnām yād vā yajñē yād vā pṛithi-  
 vyām ādhi | āto no yajñām āśubhir mahemata ugrā ngrē-  
 bhir ā gahi || 7 ||

अजिरासो हरयो ये न आशवो वाता इव प्रसक्षिणः ।  
 येभिरपत्यं मनुषः परीर्यसे येभिर्विश्वं स्वर्दृशे ॥८॥  
 एतावतस्त ईमह इन्द्रं सुमनस्य गोमतः ।  
 यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥  
 यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।  
 यथा गोशर्ये असनोऋजिश्चनीन्द्र गोमद्विरण्यवत् ॥१०॥

ajirāso hārayo yé na āśavo vātā iva pra-  
 sakshīṇaḥ | yēbhir āpatyam mānushaḥ parīyase yēbhir viś-  
 vaṃ svār dṛiṣē || 8 || etāvatas ta īmaha īndra sumnāsya gō-  
 mataḥ | yāthā prāvo maghavan mēdhyātithim yāthā nīpā-  
 tithim dhāne || 9 || yāthā kāṇve maghavan trasādasyavi yā-  
 thā pakthē daśavraje | yāthā gōṣarye āsanor riṇiṣvanīndra  
 gōmad dhīraṇyavat || 10 || 15 ||

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and overpowering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

( ५० ) पञ्चाशं सूक्तम्

( १-१० ) दशर्वेभ्याम्य सूक्तस्य काण्वः पुष्टियुक्तेषिः । इन्द्रो देवता । प्रगायः ( विषमर्चा बृहती. समर्चा सतोबृहती ) छन्दः ॥

॥ १.६ ॥

प्र सु श्रुतं सुरार्धसमर्चां शक्रमभिष्टये ।  
 यः सुन्वते स्तुवते काम्यं वसुं सहस्रेणेव मंहते ॥१॥  
 शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।  
 गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥  
 यदीं सुतास इन्दवोऽभि प्रियममन्दिषुः ।  
 आपो न धायि सवनं म आ वसो दुघा इवोप दाशुषे ॥३॥

50.

Prā sú śrutām surārdhasam ārcā śakrām abhīṣṭaye |  
 yāḥ sunvaté stuvaté kāmyaṁ vāsu sahasreṇeva mānhate  
 || 1 || śatānikā hetāyo asya duṣṭārā indrasya samīṣho ma-  
 hīḥ | girīr nā bhujmā maghāvatsu pinvate yād īm sūtā  
 āmandishuḥ ' 2 | yād īm sūtāsa indava 'bhī priyām āmandi-  
 shuḥ | āpo nā dhāyi sāvanam ma ā vaso dūghā ivōpa  
 dāśuṣhe ' 3 '

अनेहसं वो हवमानमूतये मध्वः श्ररन्ति धीतयः ।  
 आ त्वा वसो हवमानास इन्दव उप स्तोत्रेषु दधिरे ॥४॥  
 आ नः सोमे स्वध्वर इयानो अत्यो न तोशते ।  
 यं ते स्वदावन्स्वदन्ति गूर्तयः पौरे छन्दयसे हवम् ॥५॥

anehāsam vo hāvamānam ūtāye mādhvah  
 ksharanti dhītāyaḥ | ā tvā vaso hāvamānāsa indava ūpa  
 stotrēṣu dadhire || 4 || ā naḥ sōme svadhvarā iyānó ātyo  
 nā toṣate | yām te svadāvan svādanti gūrtāyaḥ paure  
 chandayase hāvam ' 5 || 16 ||

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstasy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5



॥ १७ ॥

प्र वीरमुग्रं विविचिं धनस्पृतं विभूतिं राधसो महः ।  
 उद्रीर्व वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥६॥  
 यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।  
 युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥७॥

prá virám ugrám vívicim dhanasprítam víbhūtim rādhaso  
 maháh | udríva vajrinn avató vasutvaná sádā pīpetha dā-  
 śúshe || 6 || yád dha nūnám parāvāti yád vā pṛithivyām  
 divi | yujāná indra háríbhīr mahemata ṛishvá ṛishvébhir á  
 gahi || 7 ||

रथिरासो हरयो ये ते अस्त्रिध्र ओजो वातस्य पिप्रति ।  
 येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वः परीयसे ॥८॥  
 एतावतस्ते वसो विद्याम शूर नव्यसः ।  
 यथा प्राव एतं कृत्व्ये धने यथा वशं दशव्रजे ॥९॥  
 यथा कर्ष्वे मघवन्मेधे अध्वरे दीर्घनीथे दमूतसि ।  
 यथा गोश्रिये असिषासो अद्रियो मयि गोत्रं हरिश्चियम् ॥१०॥

rathiráso hárayo yé te asrídha ójo vátasya pí-  
 prati | yébhīr ní dásyum mánusho nighóshayo yébhīḥ sváh  
 paríyase || 8 || etávatas te vaso vidyāma śūra nāvyaśaḥ |  
 yáthā práva étaśam kṛítvye dhāne yáthā váśam dáśavraje  
 || 9 || yáthā kárṣve maghavan médhe adhvaré dirghánithe  
 dāmūnāsi | yáthā góśarye ásishāso adrivo máyi gotrám ha-  
 riśríyam || 10 || 17 ||

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praise-worthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

( ५१ ) एकपञ्चाशं सूक्तम्

( १-१० ) दशर्वस्यास्य सूक्तस्य काण्वः श्रुष्टिगुरुर्गणः । इन्द्रो देवता । प्रगाथः ( विपमर्चा बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥ १८ ॥

यथा मनौ सांवरणौ सोममिन्द्रापिबः सुतम् ।  
 नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥१॥  
 पार्षद्वाणः प्रस्कण्वं समसादयच्छयानं जिन्निमुद्धितम् ।  
 सहस्राण्यसिषासद्वाभृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yáthā mánau sāmvarañau sómani indrápibah sutám |  
 nípātithau maghavan médhyātithau púshtigan śrúshṭigau  
 sácā || 1 || pāṛshadvāṇāḥ praskañvam sām asādayae cháyā-  
 nam jivrim úddhitam | sahásraṇy asishāsad gávām řishis  
 tvóto dásyave vṛikah || 2 ||

य उक्थेभिर्न विन्धते चिकिद्य ऋषिचोदनः ।  
 इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भोजसे ॥३॥  
 यस्मा अर्कं सप्तशीर्षाणमानुचुस्त्रिधातुमुत्तमे पदे ।  
 स त्विमा विश्वा भुवनानि चिक्रदुदादिजनिष्ट पौंस्यम् ॥४॥

yá ukthébhīr ná vindháte cikíd  
 yá řishicódanah | índram tám áchā vada návyasya maty  
 árishyantam ná bhójase || 3 || yásmā arkam saptáširshāṇam  
 ānricús tridhātum uttané padé | sá tv imá víśvā bhúva-  
 nāni cikradad ád íj janishṭa paúnsyam || 4 ||

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

यो नो दाता वसूनामिन्द्रं तं हूमाहे वयम् ।  
विद्मा ह्यस्य सुमतिं नवीयसीं गमेम गोमति व्रजे ॥५॥

yó no datá  
vásūnām íudram tám hūmahe vayám | vidmá hy ásyā su-  
matīm nāviyasīm gaméma gómati vrajé || 5 || ५१ ||

॥११॥

यस्मै त्वं वसो दानाय शिक्षसि स रायस्पोषमश्नुते ।  
तं त्वा वयं मघवन्नन्द्रं गिर्वणः सुतावन्तो हवामहे ॥६॥  
कदा चन स्तरीगमि नेन्द्रं सश्वसि दाशुषे ।  
उपोषेन्न मघवन्भूय इक्षु ते दानं देवस्य पृच्यते ॥७॥  
प्र यो ननुक्षे अभ्योजसा क्रिविं वधेः शुष्णं निघोषयन् ।  
यदेदस्नम्भीत्प्रथयन्नमं दिवमादिज्जनिष्ट पार्थिवः ॥८॥  
यस्यायं विश्व आयो दासः शेवधिषा अरिः ।  
तिरश्चिदुर्ये रुशंसि पवीरग्वि तुभ्येत्सो अज्यते रयिः ॥९॥  
तुरण्यवो मधुमन्तं घृतश्चुतं विप्रसो अर्कमानृचुः ।  
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्द्रवः ॥१०॥

yásmāi tvām vaso dānáya śikshasi sá rayás pósham  
aşnute | tám tvā vayám maghavanam indra girvanah sutá-  
vanto havāmahe || 6 || kadā canā sarir asi néndra saścasi  
dāśśishe | úpopén ná maghavan bhúya ín uú te dánam de-  
vāsya pricyate || 7 || prá yó nanakshé abhy ójasa krívim  
vadhaiḥ śúshṇam nighosháyan | yadéd ástambhit prathá-  
yam amúm dívam ád íj janishṭa párthivah || 8 || yásyayām  
viśva áryo dāsaḥ शेवadhípa aríḥ | tirāś cid arye rūsame  
páriravi tabhyét só ajyate rayíḥ || 9 || turanyávo mādhu-  
mantam ghṛitashcútam vípraso arkām anṛicuḥ | asmé rayíḥ  
paprathe vṛishṇyam śávo 'smé suvanása índavah || 10 || ११ ||

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional affection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

( ५२ ) द्विपञ्चाशं सूक्तम्

( १-३० ) दशरस्यास्य सूक्तस्य काण्व आयुर्ऋषिः । इन्द्रो देवता । प्र० । अथः ( विषमर्चा बृहती, समर्चा सनोबृहती ) छन्दः ॥

॥२०॥

यथा मनो विवस्वति सोमं शक्रापिवः सुतम् ।  
 यथा त्रिते छन्दे इन्द्र जुजोषस्यायो मादयसे सचा ॥१॥  
 पृषन्ने मेध्ये मातरिश्चनीन्द्र सुवाने अमन्दथाः ।  
 यथा सोमं दशशिप्रे दशोण्ये स्युर्मरश्मावृजूनसि ॥२॥

52.

Yáthā mánau vívasvati sómam śakrápibah sutám | yá-  
 thā trité chándra indra jújoshasy āyaú mādayase sácā || 1 ||  
 prīshadhre médhyc mātariśvaníndra suváné ámandathāh |  
 yáthā sómam dáśaṣipre dáṣoṇye syūmarashmāv řījūnasi  
 || 2 ||

य उक्था केवला दधे यः सोमं धृषितापिबत् ।  
 यस्मै विष्णुस्त्रीणि पदा विचक्रम उप मित्रस्य धर्मभिः ॥३॥  
 यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतक्रतो ।  
 तं त्वा वयं सुदुघामिव गोदुहो जुहुमसि श्रवस्ववः ॥४॥

yá ukthā kévalā dadhé yáh sómam dhrīshitāpibat |  
 yásmai víshṇus trīṇi padā vicakramá úpa mitrásya dhár-  
 mabhiḥ || 3 || yásya tvám indra stómeshu cākāno vāje vājiñ  
 chatakrato | tám tvā vayám sudúghām iva godúho juhū-  
 mási śravasyávaḥ || 4 ||

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milk-man invokes the cow who yields abundant milk. 4



यो नो दाता स नः पिता महौ उग्र ईशानकृत् ।  
अयामन्नुग्रो मघवा पुरुवसुगौरश्वस्य प्र दातु नः ॥५॥

yó no dātā sá nah pitā mahāñ ugrā  
iṣānakṛit | áyāmann ugró maghāvā purūvāsura gōra śvasya  
prā dātu nah || 5 || 20 ||

॥ ५ ॥

यस्मै त्वं वसो दानाय महसे स गयस्पोषमिन्वति ।  
वसुयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥६॥  
कदा चन प्र युच्छस्युभे नि पासि जन्मनी ।  
तुरीयादित्य हवनं त इन्द्रियमा तस्थावमृतं दिवि ॥७॥  
यस्मै त्वं मघवन्निन्द्र गिर्वणः शिक्षो शिक्षसि दाशुषे ।  
अस्माकं गिरं उत सुष्टुतिं वसो कण्ववच्छृणुधी हवाम ॥८॥  
अस्तावि मन्मं पूर्वं ब्रह्मेन्द्राय वोचन ।  
पूर्वीकृतस्य बृहतीरनृषत स्तोतुर्मधा असृक्षत ॥९॥  
समिन्द्रो गयो बृहतीर्धनुत सं क्षोणी समु सूर्यम् ।  
सं शुक्रासः शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥१०॥

yāsmāi tvāṃ vaso dānāya mānhase sā rāyās pošham  
invati | vasūyāvo vāsupatim śatākratum stómair indram  
havāmahe || 6 || kadā canā prā yuchasy ubhé ní pāsi jān-  
manī | tūrīyāditya hāvanam ta indriyām ā tasthāv amṛitam  
divī || 7 || yāsmāi tvāṃ maghavann indra girvaṇaḥ śiksho  
śikshasi dāśuṣhe | asmākaṃ gīra utā susṣṭutīm vaso kaṇ-  
vavāc chṛiṇudhī hāvam || 8 || āstāvi mānma pūrvyām brāh-  
méन्द्रāya vocata | pūrvīr rītāsya bṛihatīr anūshata stotūr  
medhā asṛikshata || 9 || sām índro rāyo bṛihatīr adhūnuta  
sām kṣhoṇī sām u sūryam | sām śukrāsaḥ śúcayaḥ sām  
gāvāṣirah sōmā indram amandishuḥ || 10 || 21 ||

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. 7

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Bṛhati* verses in the ceremonies in which devotees have poured forth many hymns. 9

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

( ५३ ) त्रिषञ्ज्ञासां सूक्तम्

(१-८) अष्टर्चन्यास्य सूक्तस्य काण्वो मेध्यः कषिः । इन्द्रो देवता । प्रगायः ( विषमर्चा  
बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥२२॥

उपमं त्वा मघोनां ज्येष्ठं च वृषभाणाम् ।  
 पूभित्तमं मघवन्निन्द्र गोविदमीशानं राय ईमहे ॥१॥  
 य आयुं कुत्समतिथिग्वमर्दयो वावृधानो दिवेदिवे ।  
 तं त्वा वयं हर्यश्वं शतक्रतुं वाजयन्तो हवामहे ॥२॥

53.

Upamám tvā maghónām jyésthām ca vṛishabhāṇām |  
 pūrbhittamam maghavann indra govídam íśānam rāyá imāhe  
 || 1 || yá āyúm kútsam atithigvām árdayo vāvṛidhānó divé-  
 dive | tám tvā vayám háryaṣvam ṣatákratum vājayānto  
 havāmahe || 2 ||

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वर्द्रयः ।  
 ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥३॥  
 विश्वा द्वेषांसि जहि चाव चा कृधि विश्वे सन्वन्त्वा वसु ।  
 शीष्टेषु चित्ते मदिरासो अंशवो यत्रा सोमस्य तृप्पसि ॥४॥

á no víṣveshām rasam mádhvah siñcantv  
 ádrayaḥ | yé parāvátī sunviré jáneshv á yé arvāvátíndayaḥ  
 || 3 || víṣvā dvéshānsi jahí cáva cá kṛidhi víṣve sanvantv á  
 vāsu | śiṣṭeṣhu cit te madiráso aṅśavo yātrā sómasya  
 trimpási || 4 || १२ ||

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e. with your vital forces). 2

३३५

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4

॥२३॥

इन्द्र नदीय एदिहि सितमेधाभिरूतिभिः ।  
 आ शतम् शनैमाभिरभिष्टिभिर्ग स्वापि स्वापिभिः ॥५॥  
 आजितुरं सत्पतिं विश्वचर्षणिं कृधि प्रजास्वामगम् ।  
 प्रसूतिर्ग शर्चाभिर्ये त उक्थिनः कर्तुं पुनत आनुषक् ॥६॥  
 यस्ते साधियोऽवसे ते स्याम भरैषु ते ।  
 वयं होत्राभिरुत देवहूतिभिः ससवांसो मनामहे ॥७॥  
 अहं हि ते हरियो ब्रह्म वाजयुराजि यामि सद्गतिभिः ।  
 त्वामिदेव तममे समश्चयुर्गव्युरग्रे मथीनाम् ॥८॥

īndra nēdiya ēd ihi mitāmedhābhir ūtibhiḥ | ā śamtama  
 śāmtamābhir abhīṣṭibhiḥ ā svāpe svāpībhiḥ | 5 || ājituram  
 sātpatiṃ viśvācarshaṇiṃ kṛidhī prajāśv ābhagam | prā sū  
 tirā śācibhir yē ta ukthīnaḥ krātum punatā ānushāk || 6 ||  
 yās te sādhishtō 'vase té syāma bhāreshu te | vayām hó-  
 trābhir utā devāhūtibhiḥ sasavāṁso manāmahe || 7 || ahām  
 hī te harivo brāhma vājayūr ājīm yāmi sādōtibhiḥ | tvām  
 id evā tām āme sām aśvayūr gavyūr āgre mathīnām  
 || 8 || 23 ||

( ५४ ) चतुष्व्याशे मृकम्

(१-८) अष्टचम्याम्य मृकस्य काण्यो मानिश्वा ऋषिः । (१-२, ५-८) प्रथमाद्वितीययोः केचोः  
 पञ्चम्याद्विचतम्याश्चेन्द्रः, (३-४) तृतीयाचतुर्थ्योश्च विश्वे देवा देवताः । प्रगायः  
 ( विपमचां बृहती, समचां मनोबृहती ) छन्दः ॥

॥२४॥

एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।  
 ते स्तोभन्त ऊर्जमावन्धृतश्चुतं पौरासो नक्षन्धीतिभिः ॥९॥

54.

Etāt ta indra vīryam girbhīr grīṇānti kāravah | té stó-  
 bhanta ūrjam āvan ghrītaścūtam paurāso nakshan dhītibhiḥ  
 || 1 ||

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

O resplendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

नक्षन्त इन्द्रमवसे सुकृत्या येषां सुतेषु मन्दसे ।  
 यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥२॥  
 आ नो विश्वे सजोषसो देवासो गन्तनोष नः ।  
 वसवो रुद्रा अवसे न आ गमञ्छन्वन्तु मरुतो हवम् ॥३॥  
 पूषा विष्णुर्हवन् मे सरस्वत्यवन्तु मम मिन्धवः ।  
 आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta índram ávase sukrityáya yéshāṃ sutéshu  
 mándase | yáthā samvarté ámado yáthā kṛiṣā evásmé indra  
 matsva || 2 || á no víṣve sajóshaso dévāso gántanópa naḥ |  
 vásavo rudrá ávase na á gamañ chrīnyāntu marúto hávam  
 || 3 || pūshá víshṇur hávanam me sárasvaty ávantu saptá  
 síndhavaḥ | ápo vátaḥ párvatāso vánaspatīḥ śṛiṇótu pṛithiví  
 hávam || 4 || 24 ||

॥२५॥

यदिन्द्र गधो अस्ति ते माघोनं मघवत्तम ।  
 तेन नो बोधि मधुमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥  
 आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।  
 वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥६॥

yád indra rádho ásti te mághonam maghavattama | téna  
 no bodhi sadhamádyo vṛidhé bhágo dānáya vṛitrahān || 5 ||  
 ájipate nṛipate tvám íd dhí no vája á vakshi sukrato | vīti  
 hótrābhīr utá devávitībhiḥ sasavāṁso ví śṛiṇvire || 6 ||

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6



मन्ति ह्य॑र्य आ॒शिष इन्द्र॑ आयु॒र्जना॑नाम् ।  
 अ॒स्मान्नक्ष॑स्य म॒ध्वन्नु॒पाव॑से धु॒क्षस्य॑ पि॒प्यु॒षामि॑षम् ॥७॥  
 व॒यं ते इन्द्र॑ स्तो॒मैर्भिर्वि॑धेम त्वम॒स्माकं॑ शत॒क्रतो॑ ।  
 महि॑ स्तूरं श॒शयं॑ ग॒धो अ॒ह्नये॑ प्र॒स्कन्वा॒य नि तो॑शय ॥८॥

sánti

hy àryá aśisha índra áyur jánānāni | asmān nakshasva ma-  
 ghavann úpāvase dhukshásva pipyúshīm ísham || 7 || vayām  
 ta indra stómebhir vidhema tvām asmákam śatakrato |  
 máhi sthūrám śaśayám rádho áhrayam praskanvāya ní  
 toṣaya || 8 || 25 ||

( ५५ ) पञ्चपञ्चाशं सूक्तम्

( १-५ ) पञ्चवस्यास्य सूक्तस्य काण्वः कृशः कृषिः । इन्द्रः प्रस्कन्वस्य दानस्तुतिश्च देवते । ( १-२, ४ )

प्रथमाद्वितीययोर्ऋचोश्चतुर्व्याश्च गायत्री ( ३, ५ ) तृतीयापञ्चमयोश्चातुष्टुप छन्दसी ॥

॥२६॥

भू॒रीदिन्द्र॑स्य वी॒र्यं॑ व्य॒ख्येम॑भ्या॒यति॑ । ग॒धस्ते द॑स्यवे वृ॒क ॥१॥  
 श॒तं श्वे॒तासं॑ उ॒क्ष्णो दि॒वि ता॒रो न रो॑चन्ते । म॒ह्ना दि॒वं न ते॑स्त॒भुः ॥२॥  
 श॒तं वेणू॑ञ्छ॒तं शु॒नः श॒तं च॑र्माणि म॒त्याना॑नि ।  
 श॒तं मे॑ ब॒त्वज॑स्तु॒का अ॒रु॒रीणां॑ च॒तुःश॑तम् ॥३॥

55.

Bhuríd indrasya víryam vy ákhyani abhy áyati | rádhas  
 te dasyave vrika || 1 || śatām śvetāsa ukshāno diví táro ná  
 rocante | mahná divāni ná tastabhuḥ || 2 || śatām veṇūñ  
 chatām śunaḥ śatām cārmāni mlātāni | śatām me balba-  
 jastuká árushīṇām cátuḥśatam || 3 ||

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. 7

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. 8

## 55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

मुदेवाः स्थ काप्वायना वयोवयो विचरन्तः । अश्वासो न चङ्क्रमत ॥४॥  
 आदितामसस्य चकिरन्नानूनस्य महि श्रवः ।  
 श्यावीरगतिध्वमन्पथश्रुषा चन संनद्रे ॥५॥

sudevā stba kānvāyanā  
 váyo-vayo vicarántaḥ | áṣvāso ná caṅkramata || 4 || ád ít  
 sāptāsya carkirann ānūnasya máhi śrávaḥ | śyāvīr atidhva-  
 sán pathás cákshushā caná samnāṣe || 5 || 26 ||

( ५.६ ) पदपञ्चाशं सूक्तम्

(१-५) पञ्चम्यास्य सूक्तस्य काण्वः पृषन्न ऋषिः । (१-४) प्रथमादिचतुर्कचामिन्द्रः प्रस्कण्वस्य दानस्तुतिश्च,  
 (५) पञ्चम्याश्चामिन्द्रस्य देवताः । (१-४) प्रथमादिचतुर्कचां गायत्री, (५) पञ्चम्याश्च पङ्क्तिच्छन्दसी ॥

॥२.७॥

प्रति ते दस्यवे वृक राधो अदृश्यहयम् । द्यौर्न प्रथिना शवः ॥१॥  
 दश मह्यं पौतकृतः सहस्रा दस्यवे वृकः । नित्याद्रायो अमंहत ॥२॥  
 शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं दासां अति स्रजः ॥३॥  
 तत्रो अपि प्राणीयत पूतकृतायै व्यक्ता । अश्वानामिन्न युष्याम् ॥४॥  
 अचेत्यग्निश्चितुर्हव्यवाद् स सुमद्रथः  
 अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

Prāti te dasyave vrika rādho adarsy áhrayam | dyaúr  
 ná prathiná śávaḥ || 1 || dāsa mahyam pautakratáḥ sahásrā  
 dāsyave vṛikaḥ | nityād rāyo amāhata || 2 || śatām me gar-  
 dabhānām śatām ūrnāvatīnām | śatām dasān āti srājaḥ || 3 ||  
 tátro āpi prāṇīyata pūtákratāyai vyāktā | áṣvānām ín ná  
 yūthyām || 4 || ácety agniś cikitúr havyavát sá sumádrathaḥ |  
 agniḥ sukrēṇa śocíshā bṛihát súro arocata divi sūryo aro-  
 cata || 5 || 27 ||

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

## 56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

( ५७ ) सप्तपञ्चाशं सूक्तम्

(१-४) चतुर्नवम्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । अश्विनो देवते । त्रिष्टुप् छन्दः ॥

॥२८॥

युवं देवा॒ क्रतु॑ना पू॒र्व्येण॑ यु॒क्ता रथे॑न तवि॒षं यज॑त्रा ।  
 आग॑च्छतं नास॒त्या शर्ची॑भिरिदं तृती॒यं सर्व॑नं पिबाथः ॥१॥  
 युवां दे॒वास्त्रय॑ एकाद॒शासः॑ स॒त्याः सत्य॑स्य दद॒दशे॑ पु॒रस्ता॑त् ।  
 अ॒स्माकं॑ यु॒ज्ञं सर्व॑नं जुषा॒णा पा॑तं सोम॑मश्विना दी॒द्यग्नी ॥२॥

57.

Yuvám devā krátunā pūrvyēṇa yuktā rāthēna tavishām  
 yajatrā | āgachataṁ nāsatyā śacībhir idāṁ tṛtīyaṁ sāva-  
 nam pibāthaḥ || 1 || yuvām devās trāya ekādaśāsaḥ satyāḥ  
 satyāsya dadṛṣe purāstāt | asmākaṁ yajñām sāvanam ju-  
 shāṇā pātām sōmam aśvinā dīdyagnī || 2 ||

पुना॒य्यं तद॑श्विना कृतं वी॑ वृष॒भो दि॒वो रज॑सः पृथि॒व्याः ।  
 सह॒स्रं शंसा॑ उ॒त ये गवि॑ष्ठौ॒ सर्वो॑ इत्तौ॒ उप॑ याता पिब॒ध्वै ॥३॥  
 अ॒यं वी॑ भा॒गो निहि॑तो यज॒त्रेमा॑ गिरो॒ नास॑त्योप॒ यात॑म् ।  
 पिब॑तं सोमं॒ मधु॑मन्तम॒स्मे प्र॑ दा॒श्वांस॑मवतं॒ शर्ची॑भिः ॥४॥

paṇāyyaṁ tād  
 aśvinā kṛitām vām vṛishabhó divó rájasah prithivyāḥ | sa-  
 hāsraṁ śānsa utá yé gávishtau sárvañ it táñ úpa yātā  
 pībadhyai || 3 || ayām vām bhāgó níhito yajatremā gīro  
 nāsatyópa yātam | pībatam sōmam mādhumantam asme prā  
 dāśvānsam avataṁ śacībhiḥ || 4 || 28 ||

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

( ५८ ) अष्टपञ्चाशं सूक्तम्

(१-२) तृचम्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । (१) प्रथमर्चो विश्वे देवा ऋत्विजो वा,

(२-३) द्वितीयातृतीययोश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२९॥

यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।  
 यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥  
 एक एवामिर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।  
 एकैवोषाः सर्वमिदं वि भाल्येकं वा इदं वि बभूव सर्वम् ॥२॥  
 ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।  
 चित्रामघा यस्य योगेऽधिजज्ञे तं वा हुवे अति रिक्तं पिबध्ये ॥३॥

58.

Yām ṛitvijo bahudhā kalpāyantaḥ sācetaso yajñām imāṃ  
 vāhanti | yó anūcānó brāhmaṇó yuktā āsīt ká svit tātra  
 yájamānasya samvīt || 1 || éka evāgnir bahudhā sámiddha  
 ékaḥ sūryo víśvam ānu prābhūtaḥ | ékaivóśhāḥ sárvam  
 idāṃ ví bhāty ékaṃ vá idāṃ ví babhūva sárvam || 2 || jyó-  
 tishmantam ketumántam tricakraṃ sukhāṃ rātham sushá-  
 dam bhúrivāram | citrāmaghā yāsyā yóge 'dhiyajñe tám  
 vām huvé áti riktam píbadhyai || 3 || 29 ||

[ ११ ]

( ५९ ) एकोनपञ्चिंशं सूक्तम्

(१-७) सप्तचम्यास्य सूक्तस्य काण्वः सुपर्ण ऋषिः । इन्द्रावरुणौ देवताः । जगती छन्दः ॥

॥३०॥

इमानि वां भागधेयानि सिस्वत इन्द्रावरुणा प्र महे सुतेषु वाम् ।  
 यज्ञेयज्ञे ह सर्वना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imāni vām bhāgadhyāni sisrata indravaruṇā prā mahé  
 sutéshu vām | yajñé-yajñe ha sávanā bhuṇanyátho yát su-  
 nvaté yájamānāya śikshathāḥ || 1 ||

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? 1

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1



निष्पिध्वरीरोषधीराप आस्तामिन्द्रावरुणा महिमानमाशत ।  
 या मिस्वतू रजसः पारे अध्वनो ययोः शत्रुर्नकिरादेव ओहते ॥२॥  
 सत्यं तदिन्द्रावरुणा कृशस्य वां मध्वं ऊर्मिं दुहते सप्त वाणीः ।  
 ताभिर्दुश्चांसमवतं शुभस्पती यो वामदग्धो अभि पाति चित्तिभिः ॥३॥  
 घृतप्लुषः सौम्या जीरदानवः सप्त स्वसारः सदन क्रतस्य ।  
 या ह वामिन्द्रावरुणा घृतश्रुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

nīshshīdhvarīr ōshadbīr

āpa āstām īndrāvaruṇā mahimānam āśata | yā śīsratū rā-  
 jasaḥ parē ādhvano yāyoh śātrur nākir ādeva ōhate || 2 ||  
 satyām tād īndrāvaruṇa kṛśāsya vām mādharma ūrmīm du-  
 hate sapta vāṇih | tābhīr daśvānsam avataṁ śubhas pati  
 yō vām ādabdhō abhī pāti cīttibhīh || 3 || ghṛitaprūshaḥ  
 saūmīya jīrādānavaḥ sapta svāsārah sādana ṛitāsya | yā ha  
 vām īndravaruṇā ghṛitaścūtas tābhīr dhattam yājamānāya  
 śikshatam || 4 || 30 ||

॥३॥

अवोचाम महते सौभगाय सत्यं त्वेषाभ्यां महिमानमिन्द्रियम् ।  
 अस्मान्स्विन्द्रावरुणा घृतश्रुतस्त्रिभिः सप्तेभिरवतं शुभस्पती ॥५॥  
 इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्रे ।  
 यानि स्थानान्यमृजन्त धीरा यज्ञं तन्वानास्तपसाभ्यपश्यम् ॥६॥  
 इन्द्रावरुणा सौमनसमदंसं रायस्पोषं यजमानेषु धत्तम् ।  
 प्रजां पुष्टिं भृतिमस्मामु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥७॥

āvocāma mahatē saūbhagāya satyām tveshābhyām ma-  
 himānam indriyām | asmān sv īndrāvaruṇā ghṛitaścūtas  
 trībhīh sāptēbhīr avataṁ śubhas pati || 5 || īndravaruṇā yād  
 ṛishībhyo manīshām vacō matīm śrutām adattam āgre | yāni  
 sthānāny asṛijanta dhīra yajñām tanvanās tāpasābhy āpaś-  
 yam || 6 || īndravaruṇa saumanasām ādṛiptam rayās pōsham  
 yājamaneshu dhattam | prajām puṣtīm bhutim asmāsu  
 dhattam dirghayutvāya prā tiratam na āyuh || 7 || 31 ||

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : “the seven sacred metres of speech distil the stream of honey.” O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

[ अथ सप्तमोऽनुवाकः ॥ ]

( ६० ) षष्ठितमं सूक्तम्

( १-२० ) विशन्त्युचम्यास्य सूक्तस्य प्रागाथो भर्गो ऋषिः । अग्निदेवता । प्रागाथः ( विषमर्चा  
बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥ ३२ ॥

अ॒ग्न आ या॒ह्यग्नि॒भिर्हो॒तारं॑ त्वा वृ॒णीमहे॑ ।  
 आ त्वा॒मन॑कु प्रय॒ता ह॒विष्म॑ती यजिष्ठं ब॒र्हिरा॒सदे॑ ॥ १ ॥  
 अ॒च्छा हि॒ त्वा सह॑सः सू॒नो अ॒ङ्गिरः॑ सु॒च॒श्चर॑न्त्यध्वरे ।  
 ऊ॒र्जो न॑पातं घृ॒तकेश॑मीमहेऽग्निं य॒ज्ञेषु॑ पू॒र्व्यम् ॥ २ ॥  
 अ॒ग्ने क॒विर्वे॑धा अ॒सि होता॑ पाव॒क यक्ष्यः॑ ।  
 म॒न्द्रो यजि॑ष्ठो अ॒ध्वरे॒ष्वीड्यो॑ वि॒प्रेभिः॑ शु॒क्र म॑न्म॒भिः ॥ ३ ॥

60.

Agna á yāhy agnībhir hótāraṁ tvā vṛṇīmahe | á tvām  
 anaktu práyatā havishmatī yājishtham barhír āsāde || 1 ||  
 áchā hí tvā sahasaḥ sūno āṅgiraḥ srúcaḥ cāranty adhvaré |  
 ūrjó nāpātaṁ ghrítakeṣam īmahe 'gnīm yājñēshu pūrvyām  
 || 2 || ágne kavír vedhā asi hótā pāvaka yákshyaḥ | mandró  
 yājishtho adhvaréshv ídya víprebhiḥ śukra mánmabhiḥ || 3 ||

अ॒द्रोघ॑मा व॒होश॑तो य॒विष्ठ॑ दे॒वाँ अ॒जस्र॑ वी॒तये॑ ।  
 अ॒भि प्रया॑मि सु॒धिता॑ व॒सो ग॒हि म॑न्द॒स्व धी॒तिभि॑र्हितः ॥ ४ ॥  
 त्वमि॒त्सप्र॑था अ॒स्यग्ने॑ त्रात॒र्कत॑स्क॒विः ।  
 त्वां वि॒प्रांसः॑ समि॒धान॑ दी॒दिव॒ आ वि॒वासान्ति॑ वे॒धसः॑ ॥ ५ ॥

ádrogham á vahoṣató yavishthya devān ajasra vitāye | abhi  
 práyānsi súdhitā vaso gahi māndasva dhītibhir hitāḥ || 4 ||  
 tvām ít sapráthā asy ágne trātar rítas kavīḥ | tvām víprā-  
 saḥ samidhāna dīdiva á vivaśanti vedhāsaḥ || 5 || ॥

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. 1

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. 2

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. 3

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. 4

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all. 5

॥३३॥

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महौ अमि ।  
 देवानां शर्मन्मम सन्तु सूरयः शत्रुषाहः स्वग्नयः ॥६॥  
 यथा चिद्वृद्धमंतसमग्ने संजूर्वसि क्षमि ।  
 एवा दह मित्रमहो यो अस्मध्रुगदुर्मन्मा कश्च वेनति ॥७॥  
 मा नो मर्तीय रिपवे रक्षस्विने माघशसाय रीरधः ।  
 अस्त्रेधद्विस्तरणिभिर्यविष्ठ्य शिवेभिः पाहि पायुभिः ॥८॥

śocā śocishṭha didihī viṣe māyo rāsya stotrē mahān  
 asi | devānām śarman māma santu sūrayaḥ śatrūśhāhaḥ  
 svagnāyaḥ || 6 || yāthā cid vṛiddhām atasām āgue sanjūrv-  
 asi kshāmi | evā dāha mitramāho yó asmadhrūg durmānmā  
 kās ea vénati || 7 || mā no mārṭaya ripāve rakshasvīne mā-  
 ghāṣaṁsāya rīradhaḥ | āsredhadbhis tarāṇibhir yavishṭhya  
 śivēbhīḥ pāhi pāyūbhiḥ || 8 ||

पाहि नो अग्न एकया पाह्युत द्वितीयया ।  
 पाहि गीर्भिस्तिष्ठभिरूर्जा पते पाहि चतसृभिर्वसो ॥९॥  
 पाहि विश्वस्माद्रक्षसो अराव्यः प्र स वाजेषु नोऽव ।  
 त्वामिद्धि नेदिष्ठं देवतातय आपि नक्षामहे वृधे ॥१०॥

pāhi no agna ékayā pāhy ūtā  
 dvitīyayā | pāhi gīrbhīs tiṣṭibhir ūrjam pate pāhi catasṛ-  
 bhir vaso || 9 || pāhi viśvasmad rakshāso āraṇyaḥ prā sma  
 vājeshu no 'va | tvām iḍ dhī nēdishṭham devātātaya āpīm  
 nākshāmahe vṛidhē || 10 ||

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures. 8

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. 10

॥३४॥

आ नो॑ अग्ने॒ वयो॒वृधं॑ र॒यिं पा॑वक॒ शंस्य॑म् ।  
 रास्वा॑ च न उपमा॒ते पु॒रुस्पृ॑हं सु॒नीती॑ स्वय॒शस्त॑रम् ॥११॥  
 येन॑ वंसा॒म पृ॒तना॑सु श॒र्धत॑स्तर॒न्तो अ॒र्य आ॑दि॒शः ।  
 स त्वं नो॑ वर्ध॒ प्रय॑सा श॒चीव॑सो जिन्वा॒ ध्रियो॑ वसु॒विदः॑ ॥१२॥  
 शि॒शानो॑ वृष॒भो य॑था॒ग्निः शृ॒ङ्गे द॑विध्वत् ।  
 ति॒ग्मा अस्य॑ ह॒नवो॑ न प्र॒तिधृ॑षे सु॒जम्भः॑ स॒हसो॑ य॒हुः ॥१३॥

á no agne vayovṛ́dham rayím pāvaka śánsyam | rásvā  
 ca na upamāte purusprīham śúnīti sváyaśastaram || 11 ||  
 yéna vánsāma pṛitanāsu śárdhataś tāranto aryá ādīśaḥ |  
 sá tvam no vardha práyasā śacīvaso jínvā dhíyo vasuvídah  
 || 12 || śíṣāno vṛishabhó yathāgníḥ śṛ́ṅge dávidhvāt | tigṃá  
 asya hánavo ná pratidhŕiṣhe sujámbhaḥ sáhaso yahúḥ || 13 ||

न॒हि ते॑ अग्ने॒ वृष॑भ प्र॒तिधृ॑षे ज॒म्भासो॑ यद्वि॒तिष्ठ॑से ।  
 स त्वं नो॑ होतः सु॒हृतं॑ ह॒विष्कृ॑धि वंस्वा॒ नो वा॒र्या पु॒रु ॥१४॥  
 शे॒षे वने॑षु मा॒त्रोः सं त्वा॑ म॒र्तास॑ इन्ध॒ते ।  
 अ॒तन्द्रो॑ ह॒व्या व॑हसि ह॒विष्कृ॑त॒ आदि॑दे॒वेषु॑ राजसि ॥१५॥

nahí te agne vṛishabha pratidhŕiṣhe jámbhāso yád viti-  
 śthase | sá tvam no hotaḥ sūhutaḥ havíṣh kṛidhi vánsvā no  
 váryā purí || 14 || śéṣe váneṣhu mātṛóḥ sám tvā mártāsa  
 indhate | átandro havyā vahasi havishkŕita ād íd devéshu  
 rājasi || 15 || ॐ

O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15



॥३५॥

सप्त होतारस्तमिदीळते त्वाम्ने सुत्यजमह्रयम् ।  
 भिनत्स्यद्विं तर्पसा वि शोचिषा प्राग्ने तिष्ठ जनाँ अति ॥१६॥  
 अग्निमग्निं वो अध्रिगुं हुवेम वृक्तबर्हिषः ।  
 अग्निं हितप्रयसः शश्वतीष्वा होतारं चर्षणीनाम् ॥१७॥

saptā hótāras tām id īlate tvāgne sutyajam áhrayam |  
 bhinátsy ádriṃ tāpasā ví śocīshā prāgne tiśṭha jánāñ áti  
 || 16 || agním-agnim vo ádhriḡṇuṃ huvéma vṛiktábarhiṣaḥ |  
 agním hitāprayasaḥ śaśvatīshv á hótāraṃ carshaṇīmām || 17 ||

केतेन शर्मन्त्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।  
 इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥१८॥  
 अग्ने जरितर्विष्पतिस्तेपानो देव रक्षसः ।  
 अप्रोषिवान्गृहपतिर्महाँ असि दिवस्प्रायुर्दुरोणयुः ॥१९॥  
 मा नो रक्ष आवेशीदाघृणीवसो मा यातुर्यातुमार्यताम् ।  
 परोगव्युत्यतिरामप शुधमग्ने सेध रक्षस्विनः ॥२०॥

kétena śarman sacate sushāmany āgne tibhyam ekitvánā |  
 ishanyáyā naḥ pururūpam á bhara vájaṃ nédishṭham ūtāye  
 || 18 || āgne járitar viṣpātis tepāno deva raksháśaḥ | ápro-  
 shivān grīhāpatir mahāñ asi divās pāyúr duroṇayúḥ || 19 ||  
 má no rāksha á veśid āghṛṇīvaso má yātúr yātumávatām |  
 parogavyūty ánirām āpa kshúddham āgne sédha rakshasví-  
 naḥ || 20 || ३५ ||

O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyuti*), and chase away the strong demonic forces. 20

( ६१ ) एकपष्ठितम सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः । इन्द्रो देवता । प्रागाथः ( विषमर्चा  
बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥३६॥

उभयं शृणुवच्च न इन्द्रो अर्वागिदं वचः ।  
 सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥१॥  
 तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।  
 उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥  
 आ वृषस्व पुरुवसो सुतस्येन्द्रान्धसः ।  
 विद्वा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिदधृष्वणिम् ॥३॥

61.

Ubhāyaṃ śṛṇāvāc ca na índro arvāg idāṃ vācaḥ | sa-  
 trācyā maghāvā sōmapītaye dhiyā śāviṣṭha ā gamat || 1 ||  
 tāṃ hī svarājaṃ vṛṣabhāṃ tāṃ ōjase dhishāṇe niṣṭata-  
 kshātuh | utōpamānaṃ prathamó ní śhīdasi sōmakāmaṃ hī  
 te mānaḥ || 2 || ā vṛishasva purūvaso sutāsyaendrāndhasaḥ |  
 viduā hī tvā harivaḥ pṛitsú sāsahīm ādhrishṭaṃ cid da-  
 dhrishvāṇim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्त्वा यथा वशः ।  
 सनेम वाजं तव शिप्रिन्नवसा मक्षू चिद्यन्तो अद्रिवः ॥४॥  
 शग्ध्युश् पु शचीपत् इन्द्र विश्वाभिरूतिभिः ।  
 भगं न हि त्वा यशसं वसुविदुमनु शूर चरामसि ॥५॥

āprāmisatya maghavan tāthéd asad índra  
 krātva yāthā vāṣaḥ | sanéma vājaṃ tāva śipriṇa āvasa ma-  
 kshū cid yānto adrivaḥ || 4 || śagdhy ū śhū śacīpata índra  
 viśvābhir ūtibhiḥ | bhāgaṃ ná hī tvā yaśasaṃ vasuvidam  
 āna śura caramasi || 5 || ३६ ||

May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the over-powerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

॥३७॥

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।  
 नकिर्हि दानं परिमर्धिवत्त्वे यद्यद्यामि तदा भर ॥६॥  
 त्वं होहि चरेवे विदा भगं वसुत्तये ।  
 उद्वावृषस्व मघवन्गविष्टय उद्दिन्द्राश्वमिष्टये ॥७॥

pauró āśvasya purukṛd gāvām asy ūtso deva hiraṇyā-  
 yaḥ | nákir hí dānam parimārdhishat tvé yád-yad yāmi  
 tād á bhara ॥ 6 ॥ tvám hy éhi cérave vidá bhágam vásut-  
 taye | ūd vāvrishasva maghavan gāvishtāya ūd indráśyam-  
 ishtaye ॥ 7

त्वं पुरु सहस्राणि शतानि च यूथा दानाय मंहसे ।  
 आ पुरन्दुरं चकृम् विप्रवचस इन्द्रं गायन्तोऽवसे ॥८॥  
 अविप्रो वा यदविधद्विप्रो वेन्द्र ते वचः ।  
 स प्र ममन्दत्वाया शतक्रतो प्राचीमन्यो अहसन ॥९॥  
 उग्रबाहुर्भक्षकृत्वा पुरन्दुरो यदि मे शृणवद्धवम् ।  
 वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥१०॥

tvám purū sahasrāṇi śatāni ca yūthā dānāya  
 mānhase | á puraṇdarām cakṛima vípravacasa índram gā-  
 yantó 'vase ॥ 8 ॥ aviप्रó vā yád ávidhad vípro vendra te  
 vācaḥ | sá prá māmandat tvāyá śatakrato prācāmanyō  
 āhaṁsana ॥ 9 ॥ ugrābāhur mrakshakṛtvā puraṇdaró yādi  
 me śṛṇavad dhāvam | vasūyāvo vásupatim śatákratum stó-  
 mair índram havāmahe ॥ 10 ॥ 37 ॥

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation. 10

॥३८॥

न पापासो मनामहे नारायासो न जल्हवः ।  
 यदिह्विन्द्रं वृषणं सचा सुते सखायं कृणवामहे ॥११॥  
 उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।  
 वेदा भूमं चित्सनिता रथीतमो वाजिनं यमिद् नशन् ॥१२॥  
 यत इन्द्र भयामहे ततो नो अभयं कृधि ।  
 मघवज्जग्धि तव तन्न उतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

ná papāso manāmahe nārāyāso ná jalhavaḥ | yád ín nv  
 índram vṛiṣaṇam sácā suté sákhāyam kṛiṇāvāmahai || 11 ||  
 ugrām yuyujma pṛitanāsu sāsahim ṛinākātim ādabhyam |  
 védā bhrimāṇi cit sánitā rathítamo vājīnam yām íd u ná-  
 sat || 12 || yáta indra bhāyāmahe táto no ābhayanṁ kṛidhi |  
 mághavañ chagdhí táva tán na ūtibhir ví dvísho ví mṛidho  
 jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधृतः ।  
 तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥  
 इन्द्रः स्पृष्टुत वृत्रहा परस्पा नो वरेण्यः ।  
 स नो रक्षिषच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tvām hí radhaspate rádhaso mahāḥ ksháyasyási  
 vidhatāḥ | táṁ tva vayām maghavann indra girvaṇaḥ su-  
 távanto havāmahe || 14 || indra spāl ntá vritrahá paraspá no  
 váreṇyaḥ | sá no rakshishae caramām sá madhyamām sá  
 paścát patu naḥ purāḥ || 15 || ३८

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15



॥३९॥

त्वं नः प॒श्चाद॑ध॒रादु॑त्तरात्पु॒र इन्द्र॑ नि पा॒हि वि॒श्वतः॑ ।  
 आ॒रे अ॒स्मत्कृ॑णुहि दै॒व्यं भ॒यमा॑रे हेती॒रदे॑वीः ॥१६॥  
 अ॒द्याद्या॑ श्वःश्व इन्द्र॑ त्रास्व॒ पुरे॑ च॒ नः ।  
 विश्वा॑ च नो ज॒रितृ॑न्त्स॒त्पते॑ अ॒हा दि॒वा न॑क्तं च रक्षिषः ॥१७॥  
 प्र॒भङ्गी॑ शू॒रो म॒घवा॑ तुवी॒मघः॑ संमि॒श्रो वी॒र्या॑य॒ कम् ।  
 उ॒भा ते॑ बा॒हू वृष॑णा शत॒कतो॑ नि या वज्रं॑ मिमिक्षुतुः ॥१८॥

tvāṃ naḥ paścād adharād uttarāt purā indra nī pahi  
 viśvātaḥ | āre asmāt kṛiṇuhi daivyaṃ bhayaṃ āre hetīr  
 ādevīḥ ॥ 16 ॥ adyādyā śvāḥ-śva indra trāsva paré ca naḥ |  
 viśva ca no jaritrīn satpate āhā divā náktam ca rakshi-  
 shaḥ ॥ 17 ॥ prabhaṅgī śūro maghāvā tuvīmaghaḥ sāmīṣo  
 vryāya kām | ubhā te bāhū vṛiṣhaṇā śatakrato nī yā vá-  
 jram mimikshātuh ॥ 18 ॥ ३९ ॥

( ६२ ) द्विपष्ठितमं सूक्तम्

(१-१२) द्वादशर्वस्यास्य सूक्तस्य काण्वो घोरः प्रगाथ कृषिः । इन्द्रो देवता । (१-६, १०-१२)

प्रथमादितृचद्वयस्य दशम्यादितृचस्य च पङ्क्तिः, (७-९) सप्तम्यादितृचस्य च बृहती छन्दसी ॥

॥४०॥

प्रो अ॒स्मा उप॑स्तुतिं भ॒रता॑ यजु॒जौष॑ति ।  
 उ॒क्तैरिन्द्र॑स्य मा॒हि॒नं व॒यो वर्ध॑न्ति सो॒मिनो॑ भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥१॥  
 अ॒युजो॑ अ॒समो॑ नृ॒भिरे॑कः कृ॒ष्टीर॒यास्यः॑ ।  
 पू॒र्वीर॑ति प्र वा॒वृधे॑ विश्वा॑ जा॒तान्यो॑र्जसा भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥२॥

62.

Pró asma ūpastutim bháratā yāj jūjoshati | ukthaír ín-  
 drasya máhinam váyo vardhanti somíno bhadrá índrasya  
 ratáyah ॥ 1 ॥ ayujó ásamo nr̥ibhir ékaḥ kṛiṣṭír ayásyah |  
 purvīr āti prā vāvṛidhe víśvā jātāny ójasā bhadrá índra-  
 sya ratáyah ॥ 2 ॥

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

## 62

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

अहितेन चिदर्वता जीरदानुः सिषासति ।  
 प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥  
 आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।  
 येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥  
 धृषतश्चिद्धषन्मनः कृणोषीन्द्र यत्त्वम् ।  
 तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभूषतो भद्रा इन्द्रस्य रातयः ॥५॥  
 अव चष्ट ऋचीषमोऽवताँ इव मानुषः ।  
 जुष्टी दक्षस्य सोमिनः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

āhitenā cid ārvatā jīrādānuḥ sishāsati |  
 pravācyā a indra tāt tāva vīryāṇi karishyato bhadrā indra-  
 sya rātāyah ॥ 3 ॥ ā yāhi kṛṇāvāma ta indra brāhmāṇi vār-  
 dhana | yēbhiḥ ṣaviṣṭha cākāno bhadrāni ihā śravasyatē  
 bhadrā indrasya rātāyah ॥ 4 ॥ dhṛishatāṣ cid dhṛishān mā-  
 naḥ kṛṇōshindra yāt tvām | tivrāiḥ sōmaiḥ saparyatō nā-  
 mobhiḥ pratibhūshato bhadrā indrasya rātāyah ॥ 5 ॥ āva  
 cāṣṭha ṛiśhamo 'vatāni iva mānushaḥ | juṣṭvī dākshasya  
 sonīnaḥ sākhaṇi kṛiṇṇte yujam bhadrā indrasya rātāyah  
 ॥ 6 ॥ 40 ॥

॥४१॥ विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः ।  
 भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥  
 गृणे तदिन्द्र ते शवं उपमं देवतातये ।  
 यदंसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

viśve ta indra vīryam devā ānu krātuṃ daduḥ | bhūvo  
 viśvasya gōpatih puruṣṭuta bhadrā indrasya rātāyah ॥ 7 ॥  
 grīṇé tād indra te śava upamam devātātaye | yād dhāñsi  
 vṛitrām ójasa śacīpate bhadrā indrasya rātāyah ॥ 8 ॥

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

म॒म॒ने॒व व॒पु॒ष्य॒तः कृ॒णव॑न्मा॒नु॒षा यु॒गा ।  
 वि॒दे नदि॑न्द्र॒श्चेत॑नम॒धं श्रु॒तो भ॒द्रा इन्द्र॑स्य रा॒तयः ॥९॥  
 उ॒ज्जा॒तमि॑न्द्र ते श॒व उ॒त्वा॒सु॒तव॑ क॒र्तु॒म् ।  
 भृ॒गि॒गो भृ॒रि वा॒वृ॒धु॒र्मघ॑व॒न्तव॑ श॒र्मे॒णि भ॒द्रा इन्द्र॑स्य रा॒तयः ॥१०॥  
 अ॒हं च॒ त्वं च॒ वृ॒त्र॒ह॒न्त्सं यु॒ज्या॒व स॒नि॒भ्य आ ।  
 अ॒ग॒ती॒वा चि॒द॒द्रि॒वोऽनु॑ नौ शू॒र मंस॑ते भ॒द्रा इन्द्र॑स्य रा॒तयः ॥११॥  
 स॒त्यमि॑द्वा उ॒ ते व॒यमि॑न्द्र॒ स्त॒वाम॑ ना॒नृ॒तम् ।  
 म॒हौ अ॒सु॒न्वतो॑ व॒धो भृ॒रि ज्योती॑षि सु॒न्वतो॑ भ॒द्रा इन्द्र॑स्य रा॒तयः ॥१२॥

sāma-

neva vapushyatāḥ kṛṇāvan mānuṣhā yugā | vidé tād indras  
 cétanam ādha śrutó bhadrá indrasya ratāyaḥ || 9 || ūj jātām  
 indra te śava út tvām út tāva krātum | bhūriḡgo bhūri vā-  
 vṛidhur māghavan tāva śarmanī bhadrá indrasya ratāyaḥ  
 || 10 || ahām ca tvām ca vṛitrahān sām yujyāva sanībhya  
 á | arātivá cid adrivó 'nu nan śura maṁsate bhadrá indra-  
 sya ratāyaḥ || 11 || satyām íd vá u táṁ vayām indraṁ sta-  
 vāma nānṛitam | mahān āsunvato vadho bhūri jyótiṁshi  
 sunvató bhadrá indrasya ratāyaḥ || 12 || 41 ||

( ६३ ) विचक्षितं सूक्तम्

(१-१२) द्वादशचर्यास्य सूक्तस्य काण्वः प्रगाय कृषिः । (१-११) प्रथमाधेकादशर्चामिन्द्रः, (१२) द्वादश्याश्च  
 देवा देवताः । (१, ४-५, ७) प्रथमर्चधनुर्वीर्यश्रीसमीनाञ्जानुष्टुप्, (२-३, ६, ८-११) द्वितीया-  
 कृतीयापट्टीनामष्टम्यादिकत्तुष्टुञ्ज गावत्री, (१२) द्वादश्याश्च त्रिष्टुप् छन्दांसि ॥

३२॥ स पू॒र्व्यो म॒हाना॑ वे॒नः क॒र्तु॒भिरा॑नजे । यस्य॒ द्वा॒रा म॒नु॒ष्यि॒ता दे॒वेषु॑ धि॒य आ॑न॒जे ॥१॥

Sá pūrvyó mahānaṁ venāḥ krātubhir anaje | yāsya  
 dvārā mānuṣh pitā devēṣu dhīya anaje || 1 ||

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort. greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

दिवो मानं नोत्सदन्त्सोमपृष्ठासो अद्रयः । उक्था ब्रह्म च शंस्या ॥२॥

स विद्वाँ अङ्गिरोभ्य इन्द्रो गा अवृणोदप । स्तुषे तदस्य पौंस्यम् ॥३॥

स प्रलथा कविवृध इन्द्रो वाकस्य वक्षणिः । शिवो अर्कस्य होमन्यस्मत्रा गन्त्ववसे ॥४॥

आदू नु ते अनु क्रतुं स्वाहा वरस्य यज्यवः ।

श्वावमर्का अन्तृषतेन्द्र गोत्रस्य दावने ॥५॥

इन्द्रे विश्वानि वीर्या कृतानि कर्त्तव्यानि च । यमर्का अध्वरं विदुः ॥६॥

divó mánanī  
nót sadan sómaprishthāso ádrayah | ukthá bráhma ca śán-  
syā || 2 || sá vidvān āngirobhya índro gá avṛiṇod āpa | stu-  
shé tād asya paúnsyam || 3 || sá pratnáthā kavivṛidhā índro  
vākásya vakshániḥ | śivó arkásya hómāny asmatrá gantv  
ávase || 4 || ád ū nū te ánu krátum sváhlā várasya yájya-  
vah | śvātrām arkā anūshaténdra gotrásya dāvāne || 5 || ín-  
dre viśvani vīryā kṛitāni kártvani ca | yām arkā adhvarām  
vidūḥ || 6 || 42 ||

॥४३॥

यत्पाञ्चजन्यया विशेन्द्रे घोषा असृक्षत ।

अन्तृणाङ्गिर्हणा विपोऽर्यो मानस्य स क्षयः ॥७॥

इयमु ते अनुष्टुतिश्चकृषे तानि पौंस्या । प्रावश्चकस्य वर्तनिम् ॥८॥

अस्य वृष्णो व्योदन उरु क्रमिष्ट जीवसे । यवं न पृश्च आ ददे ॥९॥

yāt páñcajanya yā viṣéndre ghósha áśrikshata | ástriṇad  
barhāna vipò 'ryó mánasya sá ksháyah || 7 || iyām ū te  
ánushṭutiṣ cakṛishé tāni paúnsyā | právaṣ cakrásya varta-  
nīm || 8 || asyā vṛiṣṇo vyódana urú kramiṣṭa jīvāse | yá-  
vam ná pṛśchá á dade || 9 ||

May the equipments, the press-stones etc. useful for the sacred ceremony, never foresake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and diseloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses the worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmful. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9



तद्धाना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥  
 बह्वित्याय धाम्न ऋक्भिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥  
 अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः ।  
 यः शंसते स्तुवते धायि पञ्च इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tād dādhanā avasyávo yushmá-  
 bhir dákshapitarah | syāma marútvato vṛidhé || 10 || bál  
 řitvīyāya dhāmna řikvabhiḥ śūra nommah | jéshamendra  
 tvāya yujā || 11 || asmé rudrá mehána párvataso vṛitrahátye  
 bhárahūtau sajóshah | yāḥ śánsate stuvaté dhāyi pajrá ín-  
 drajyeshṭha asmāñ avantu devāḥ || 12 || 43 ||

( ६४ ) चतुःपट्टिनमं सूक्तम्

(१-१२) द्वादशर्चन्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४४॥ उत्ता मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अर्व ब्रह्मद्विषो जहि ॥१॥  
 पदा पणीरैराधसो नि बाधस्व महौ असि । नहि त्वा कश्चन प्रति ॥२॥  
 त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥  
 एहि प्रेहि क्षयो दिव्याग्ने घोषश्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Út tva mandantu stómah kṛiṇuśhvā rādho adriṇah | āva  
 brahmadvīsho jahi || 1 || padā paṇīr arādhāso ní badhasva  
 mahān asi | nahí tvā káś caná prāti || 2 || tvām īśīshe sutā-  
 nam índra tvam ásutānām | tvām rájā jānānām || 3 || éhi  
 préhi ksháyō divy āghóshan carshanīnām | óbhé pṛiṇāsi ró-  
 dasi || 4 ||

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

## 64

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो रुरोजिथ ॥५॥  
वयमु त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा पृण ॥६॥

tyāṃ cit pārvatam girim śatāvantaṃ sahasriṇam |  
vī stotṛibhyo rurojitha || 5 || vayām u tvā divā snté vayām  
naktam havāmahe | asmākaṃ kāmam ā pṛiṇa || 6 || 44 ||

॥४५॥ क॑स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तं सपर्यति ॥७॥  
कस्य स्त्रित्सवनं वृषा जुजुष्वी अव गच्छति । इन्द्रं क उ स्विदा चके ॥८॥  
क ते दाना असक्षत वृत्रहुन्कं सुवीर्या । उक्थे क उ स्विदन्तमः ॥९॥

kvā syā vṛishabhó yúva tuvigrívo ánānataḥ | brahmá  
kás tām saparyati || 7 || kásya svit sávanam vṛishā jujushvān  
áva gachati | indram ká u svid á cake || 8 || kām te daná  
asakshata vṛitrahau kām suviryā | ukthé k' u svid ánta-  
mah || 9 ||

अयं ते मानुषे जने सोमः पुरुषु स्यते । तस्येहि प्र द्रवा पिब ॥१०॥  
अयं ते शर्याणावति सुषोमायामधि प्रियः । आर्जीकीये मदन्तमः ॥११॥  
तमद्य राधसे महे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिब ॥१२॥

ayām te mánushe jāne sómah pūrushu sūyate |  
tásyéhi prá dravā píba || 10 || ayām te śaryañávati sushó-  
māyām ádhi priyáh | ārjikiye madántamah || 11 || tám adyá  
rádhase mahé cārum mādāya ghrīshvaye | éhimi indra dráva  
píba || 12 || 46 ||

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

( ६५ ) पञ्चषष्टितमं सूक्तम्

(१-१२) द्वादशर्वस्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४६॥

यदिन्द्र प्रागपागुदङ्गयग्वा हूयसे नृभिः । आ याहि तूयमाशुभिः ॥१॥  
 यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे । यद्वा समुद्रे अन्धसः ॥२॥  
 आ त्वा गीर्भिर्महामुरुं हुवे गामिव भोजसे । इन्द्र सोमस्य पीतये ॥३॥  
 आ ते इन्द्र महिमानं हरयो देव ते महः । रथे वहन्तु बिभ्रतः ॥४॥  
 इन्द्र गृणीष उ स्तुषे महौ उग्र ईशानकृत् । एहि नः सुतं पिब ॥५॥  
 सुतावन्तस्त्वा वयं प्रयस्वन्तो हवामहे । इदं नो ब्रिहिरासदे ॥६॥

65

Yád indra prág ápāg údañ nyàg vā hūyāse nṛibhiḥ | á  
 yāhi túyam āśubhiḥ || 1 || yád vā prasrávaṇe divó mādá-  
 yāse svàrnare | yád vā samudré ándhasaḥ || 2 || á tvā gīr-  
 bhír mahám urúm huvé gām iva bhójase | indra sómasya  
 pītaye || 3 || á ta indra mahimānaṁ hārayo deva te māhaḥ |  
 rátthe vahantu bíbhṛataḥ || 4 || indra grṇīṣhá u stushé ma-  
 hāñ ugrá īśānakṛit | éhi naḥ sutām píba || 5 || sutāvantas  
 tvā vayám prāyasvanto havāmahe | idāṁ no barhír āsāde  
 || 6 || 46 ||

॥४७॥

यच्चिद्धि शश्वतामसीन्द्र साधरणस्त्वम् । तं त्वा वयं हवामहे ॥७॥  
 इदं ते सोम्यं मध्वधुक्षत्रद्रिभिर्नरैः । जुषाण इन्द्र तत्पिब ॥८॥  
 विश्वौ अर्यो विपश्चितोऽति ख्यस्तूयमा गहि । अस्मे धेहि श्रवो बृहत् ॥९॥

yác cid dhí śásvatām ásíndra sádharmaṇās tvám | táṁ  
 tvā vayám havāmahe || 7 || idāṁ te somyám mádhv ádhu-  
 kshann ádribhir náraḥ | jushāṇá indra tát píba || 8 || víśvān  
 aryó vipaścitó 'ti khyas túyam á gahi | asmé dhchi śrávo  
 bṛihát || 9 ||

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignty, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा रिषत् ॥१०॥  
 सहस्रे पृषतीनामधि श्वन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥  
 नपातो दुर्गहस्य मे सहस्रेण सुरार्धसः । श्रवो देवेष्वकत ॥१२॥

dātā me prīṣatīnām rājā hiraṇyavinām | mā  
 devā maghāvā rishat || 10 || sahasre prīṣatīnām ādhi śan-  
 drām bṛihát prithú | śukráṁ hiraṇyam á dade || 11 || ná-  
 pāto durgáhasya me sahasreṇa surádhasaḥ | śrávo devéshv  
 akrata || 12 || 47 ||

( ६६ ) षट्षष्टितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य प्रागायः कलिर्ऋषिः । इन्द्रो देवता । (१-१४) प्रथमादिचतुर्दशर्चा प्रागायः

( विषमर्चा बृहती, समर्चा सतो बृहती ), (१५) पञ्चदश्याश्चातुष्टुप् छन्दसी ॥

॥४८॥

तरोर्भिर्वो विदद्वसुमिन्द्रं सवार्धं ऊतये ।

बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥

न यं दुध्रा वरन्ते न स्थिरा सुरो मदे सुशिप्रमन्धसः ।

य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥

यः शक्रो मृक्षो अश्व्यो यो वा कीजो हिरण्ययः ।

म ऊर्वस्य रेजयत्यपावृतिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

Tárobbhir vo vidádvassum índraṁ sahádba utáye | bṛihád  
 gáyantaḥ sutásome adhvaré huvé bháram ná kārīnam || 1 ||  
 ná yám dudhrá várante ná sthirá múra máde suṣīprám  
 ándhasaḥ | yá ādrítvā śasamānáya sunvaté dātā jaritrá  
 ukthyám || 2 || yáḥ śakró mṛikshó áśvyo yó vā kíjo hiraṇ-  
 yáyah | sá ūrvásya rejayaty ápāvṛitim índro gávyasya vṛi-  
 trahá || 3 ||

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Bṛhat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3



निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुषे ।  
 वज्री सुशिप्रः हर्यश्च इत्करदिन्द्रः कत्वा यथा वशत् ॥४॥  
 यद्वावन्थ पुरुष्टुत पुरा चिच्छर नृणाम् ।  
 वयं तत् इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥५॥

nikhātaṃ cid yāḥ purusambhṛitāṃ vāsūd id vā-  
 pati dāśuṣhe | vajrī suśiprō hāryaśva it karad indraḥ krā-  
 tvā yāthā vāsat || 4 || yād vāvānta puruṣṭuta purā cic  
 chūra nṛiṇām | vayāṃ tāt ta indra sām bharāmasi yajñām  
 ukthām turāṇi vācaḥ || 5 || 48 ||

॥४९॥

सचा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।  
 त्वमिद्धि ब्रह्मकृते काम्यं वसु देष्टुः सुन्वते भुवः ॥६॥  
 वयमेनमिदा ह्योऽपीपिमेह वज्रिणाम् ।  
 तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥७॥  
 वृकश्चिदस्य वारुण उरामथिरा वयुनेषु भूषति ।  
 सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥८॥

sācā sōmeshu puruhūta vajrivo mādāya dyuksha soma-  
 pāḥ | tvāmi id dhī brahmakṛite kāmīyaṃ vāsu dēśṭṭhah  
 sunvatē bhūvaḥ || 6 || vayāṃ enam idā hyō 'pipemehā vajri-  
 ṇam | tasmā u adyā samanā sutāṃ bharā nūnāṃ bhūshata  
 śruté || 7 || vṛikaṣ cid asya vāraṇā urāmāthir ā vayūneshu  
 bhūshati | sēmāṃ na stōmaṃ jujushāṇā ā gahīndra prā  
 citrāyā dhiyā || 8 ||

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

कद् न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।  
 केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥९॥  
 कद् महीरघृष्टा अस्य तविषीः कद् वृत्रघ्नो अस्तृतम् ।  
 इन्द्रो विश्वान्वेकनाटी अहर्दश उत कत्वा पणीरभि ॥१०॥

kād ñ nv āsyākṛitam indrasyaṣṭi paūn-  
 syam | kēno nu kaṁ śrōmatena nā śuśruve janūśhaḥ pāri  
 vṛitrahā || 9 || kād ñ mahīr ādhrisṭā asya tāvishīḥ kād u  
 vṛitraghnó āstritam | indro viśvān bekaṇātān ahardṛiśa utā  
 krātvā paṇīr abhi || 10 || ४० ||

॥१०॥

वयं घा ते अपृव्येन्द्र ब्रह्माणि वृत्रहन् ।  
 पुरुतमामः पुरुहूत वज्रिवो भृतिं न प्र भारामसि ॥११॥  
 पूर्वीश्चिद्धि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।  
 तिर्गश्चिदर्यः मयना वसो गहि शविष्ठ श्रुधि मे हवम् ॥१२॥  
 वयं घा ते त्वे इद्विन्द्र विप्रा अपि प्ससि ।  
 नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मर्दिता ॥१३॥  
 त्वं नो अस्या अमतेरुत क्षुधोऽभिज्ञस्तेरव स्पृधि ।  
 त्वं न ऊती तव चित्रया धिया शिक्षा शचिष्ठ गानुवित् ॥१४॥  
 सोम इद्वः सुतो अस्तु कल्लयो मा बिभीतन ।  
 अपेदेष ध्वस्मायति स्वयं धैषो अपायति ॥१५॥

vayāṁ ghā te āpūrvyēndra brāhmāṇi vṛitrahan | purū-  
 tāmāsaḥ puruhūta vajrivo bhṛitīm nā prā bharāmasi || 11 ||  
 pūrvīś cid dhī tvé tuvikūrmim āśāso hāvanta indrotāyah |  
 tirāś cid aryāḥ sāvanā vaso gahi śavishṭha śrudhī me hā-  
 vam || 12 || vayāṁ gha te tvé id v indra vipra āpi śmasi |  
 nahī tvād anyāḥ puruhuta kāś caa māghavam āsti mar-  
 dītā || 13 || tvām no asyā āmater utā kshudhō 'bhīśaster āva  
 spridhi | tvām na ūtī tāva citrāya dhiyā śiksha śacishṭha  
 gātuvit || 14 || sóma id vaḥ suto astu kálayo mā bibhitana |  
 āpéd eśhā dhvasmāyati svayām ghaishó āpayati || 15 || ५० ||

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

( ६७ ) सप्तपष्टितमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य मृतस्य साम्मदो मन्त्यो मैत्रावरुणिर्मन्त्यो वा जालनदा बहवो मन्त्या  
वा ऋषयः । आदित्या देवताः । गायत्री छन्दः ॥

॥११॥ त्यान्न क्षत्रियाँ अव आदित्यान्वाचिषामहे । सुमृळीकाँ अभिष्टये ॥१॥  
मित्रो नो अत्यहति वरुणः पर्षदर्यमा । आदित्यासो यथा विदुः ॥२॥  
तेषां हि चित्रमुक्थ्यं वरुथमस्ति दाशुषे । आदित्यानामरंकृते ॥३॥  
महि वो महतामवो वरुण मित्रार्यमन् । अवांस्या वृणीमहे ॥४॥  
जीवान्नो अभि धेतनादित्यासः पुरा हथात् । कद्ध स्थ हवनश्रुतः ॥५॥

67

Tyán ná kshatríyān áva ādityān yācishamahe | sumṛi-  
ḥkān abhīṣṭaye || 1 || mitró no áty añhatīm vāruṇaḥ par-  
shad ariyamá | ādityāso yáthā vidūḥ || 2 || téshaṃ hí citrām  
ukthyām vārūtham āsti daśúshe | adityānam aramṁkríte || 3 ||  
māhi vo mahatām ávo vāruṇa mītráryaman | ávānsy á vṛi-  
ṇīmahe || 4 || jīvān no abhí dhetanādityāsaḥ purá háthāt |  
kád dha stha havanaśrutaḥ || 5 || 51 ||

॥१२॥ यद्वः श्रान्ताय मुन्वते वरुथमस्ति यच्छुर्दिः । तेना नो अधि वोचत ॥६॥  
अस्ति देवा अंहोरुर्वस्ति रत्नमनागसः । आदित्या अद्भुतैनसः ॥७॥  
मा नः सेतुः सिषेदयं महे वृणक्तु नस्परि । इन्द्र इद्धि श्रुतो वशी ॥८॥  
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र मृक्षत ॥९॥  
उत त्वामदिते मद्यहं देव्युप ब्रुवे । सुमृळीकामभिष्टये ॥१०॥

yád vaḥ śrāntāya sunvaté vārūtham āsti yāc chardīḥ |  
ténā no ādhi vocata || 6 || āsti devā añhór urv āsti rátanam  
ánāgasah | āditya ādbhutainasaḥ || 7 || má naḥ sētuḥ sished  
ayām mahé vṛiṇaktu naś pári | índra íd dhí śrutó vaśi  
|| 8 || má no mṛicā ripuṇām vṛijínānam avishyavaḥ | déva  
abhí prá mṛikshata || 9 || utā tvām adite mahy ahām devy  
úpa bruve | sumṛiḥkānam abhīṣṭaye || 10 || 52 ||

We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10

॥५३॥ पर्षि दीने गभीर आँ उग्रपुत्रे जिघांसतः । मार्किस्तोकस्य नो रिषत् ॥११॥  
 अनेहो न उरुव्रज उरुचि वि प्रसर्तवे । कृधि तोकाय जीवसे ॥१२॥  
 ये मुर्धानः क्षितीनामदब्धासः स्वयंशसः । व्रता रक्षन्ते अद्रुहः ॥१३॥  
 ते न आस्रो वृकाणामादित्यासो मुमोचत । स्तेनं बद्धमिवादिते ॥१४॥  
 अपो पु ण इयं शरुादित्या अप दुर्मतिः । अस्मदेत्वजंघ्नी ॥१५॥

pārshi diné gabbhīrá ān ūgraput্রে jīghāṁsataḥ | mākis  
 tokāśya no rishat || 11 || auchó na uruvraja ūruei ví prā-  
 sartave | kṛidhī tokāya jīvāse || 12 || yé mūrdhānaḥ kshiti-  
 nām ādabdhāsaḥ svāyasaḥ | vrata rākshante adrūhaḥ || 13 ||  
 té na asnó vṛikaṇām ādityāso mumócata | stenām baddhām  
 ivadite || 14 || āpo śhú na iyām śārur āditya āpa durma-  
 tīḥ | asmād etv ajaghnushi || 15 || 53 ||

॥५४॥ शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम् । पुरा नूनं बुभुज्महे ॥१६॥  
 शश्वन्तं हि प्रचेतसः प्रतियन्तै चिदेनसः । देवाः कृणुथ जीवसे ॥१७॥  
 तत्सु नो नव्यं सन्यस आदित्या यन्मुमोचति । बन्धाद्बद्धमिवादिते ॥१८॥  
 नास्माकमस्ति तत्तर आदित्यासो अतिष्कदे । युयमस्मभ्यं मृळत ॥१९॥

śaśvadhī vaḥ sudanava āditya ūtibhir vayām | purā  
 nanām bubhujmāhe || 16 || śaśvantam hi pracetasah prati-  
 yāntam cid énaḥ | dévaḥ kṛiṇuthā jīvāse || 17 || tát śú no  
 nāvyam sānyasa āditya yām mumocati | bandhād baddhām  
 ivadite || 18 || nāsmākam asti tát tāra ādityaso atishkāde |  
 yuyām asmābhyam mṛṣata || 19 ||

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19



मा नो हेतिर्विवस्वत आदित्याः कृत्रिमा शरुः । पुरा नु जरसो वधीत् ॥२०॥  
वि षु द्वेषो व्यहृतिमादित्यासो वि संहितम् । विष्ण्वि वृहता रपः ॥२१॥

mā no hetir vivásvata  
ādityaḥ kṛitríma śāruḥ | purā nú jaráso vadhat || 20 || ví  
śhi dvésho vy áhritám áditvaso ví sáṃhitam | víshvag ví  
vṛihata rápaḥ || 21 || 54 ||

( ६८ ) अष्टषष्टितमं सूक्तम्

(१-१९) एकोनविंशत्युच्यमानस्य सूक्तस्याङ्गिरसः प्रियमेव ऋषिः । (१-१३) प्रथमादित्रयोदशार्चा-  
मिन्द्रः, (१४-१९) चतुर्दश्यादिविचद्वयस्य च ऋक्षाश्चमेघयोर्दानस्तुतिर्देवताः । (१-१२)  
प्रथमादिद्वादशार्चमानुष्टुभः प्रगायः [ (१, ४, ७, १०) प्रथमाचतुर्वीसममीदशमीना-  
मनुष्टुप, (२-३, ५-६, ८-९, ११-१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमी-  
नवम्येकादशीद्वादशीनाञ्च गायत्री ], (१३-१९) त्रयोदश्यादि-  
सप्तानाञ्च गायत्री छन्दसी ॥

॥१॥ आ त्वा रथं यथोत्तये सुन्नाय वर्तयामसि । तुविकूर्मिर्मृतीषहमिन्द्र शविष्ठ सत्पते ॥१॥  
तुविशुष्म तुविक्रतो शचीवो विश्वया मते । आ पंप्राथ महित्वना ॥२॥  
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥  
विश्वानरस्य वम्पतिमनानतस्य शर्वसः । एवैश्च चर्षणीनामृती हुवे रथानाम् ॥४॥  
अभिष्टये सदावृधं स्वर्मीळ्हेषु यं नरः । नाना हवन्त ऊतये ॥५॥

68

Ā tva rātham yāthotāye sunnāya vartayamasi | tuvi-  
kurmīṃ ṛitśāham īndra śāvishtha sāt pate || 1 || tūviśuśma  
tūvikrato śācīvo viśvaya mate | ā paprātha mahitvanā || 2 ||  
yāsyā te mahinā mahāḥ pāri jmayāntam iyātuḥ | hāsta vā-  
jraṃ hiraṇyāyam || 3 || viśvānarasya vas pātīm ānānatasya  
śāvasaḥ | évaiś ca carśaṇmām ūtí huve rāthānam || 4 ||  
abhīṣṭāye sadāvṛidham svārmīḷheshu yāṃ nārāḥ | nāna  
hāvanta ūtāye || 5 || 1 ||

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

## 68

O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

॥२॥ परोमात्रमृचीषमिन्द्रमुग्रं सुरार्धसम् । ईशानं चिद्वसूनाम् ॥६॥  
 तंतमिद्रार्धमे मह इन्द्रं चोदामि पीतये । यः पूर्यामनुष्टुतिमीशे कृष्टीनां नृतुः ॥७॥  
 न यस्य ते शवसान सख्यमानंश मर्त्यैः । नकिः शवांसि ते नशत् ॥८॥  
 त्वोतामस्त्वा युजाप्सु सूर्ये महद्धनम् । जयेम पृत्सु वज्रिवः ॥९॥  
 तं त्वा यज्ञेभिरीमहे तं गीर्भिर्गिर्वणस्तम ।  
 इन्द्र यथा चिदाविथ वाजेषु पुरुमाय्यम् ॥१०॥

parómātram rīcīśhamam indram ugrām surārdhasam | īśa-  
 nam cid vāsūnam || 6 || tāṃ-tam id rādhase mahā indram  
 codāmi pītāye | yāḥ purvyām ānūṣṭutim īśe kṛṣṭīmāṃ  
 nṛtūḥ || 7 || nā yāsyā te śavasana sakhyām anānśa mār-  
 tyāḥ | nákiḥ śāvānsi te naśat || 8 || tvótasas tvā yujāpsū  
 sūrye mahād dhānam | jāyema pṛitsū vajrivāḥ || 9 || tāṃ tvā  
 yajñēbbhir imahe tāṃ gīrbhīr gīrvaṇastama | indra yāthā cid  
 āvitha vājeshu purumāyyam || 10 || २ ||

॥३॥ यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः । यज्ञो वितन्तसाय्यः ॥११॥  
 उरु णस्तन्वेऽरु तन उरु क्षयाय नस्कृधि । उरु णो यन्धि जीवसे ॥१२॥  
 उरु नृभ्य उरुं गव उरुं रथाय पन्थाम् । देववीति मनामहे ॥१३॥  
 उप मा षड्द्वाद्वा नरः सोमस्य हर्ष्या । तिष्ठन्ति स्वादुरातयः ॥१४॥

yāsyā te svādú sakhyām svādvī prāṇitir adrivāḥ | yajñó  
 vitantasāyyah || 11 || urú ṇas tanvè tāna nrú ksháyāya nas  
 kṛidhi | urú ṇo yandhi jīvāse || 12 || urīm nṛibhya urúm  
 gáva urúm ráthāya pánthām | devāvītim manāmahe || 13 ||  
 úpa mā shád dvā-dvā naráḥ sómasya hārshyā | tīṣṭhanti  
 svādurātayah || 14 ||

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, ever-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

ऋज्राविन्द्रोत आ ददे हरी ऋक्षस्य सुनवि । आश्वमेधस्य रोहिता ॥१५॥

rijrāv indrotá ā dade hārī ṛikshasya  
sūnāvi | āśvamedhāsya rōhitā || 15 || 3 ||

॥४॥ सुरथी आतिथिग्वे स्वभीशूराक्षे । आश्वमेधे सुपेशसः ॥१६॥  
षळश्च आतिथिग्व इन्द्रोते वधूमतः । सचा पूतकृतौ मनम् ॥१७॥  
ऐपु चेतदृषष्वत्यन्तर्ज्रेष्वरुषी । स्वभीशुः कशावती ॥१८॥  
न युष्मे वाजबन्धवो निनित्सुश्चन मर्त्यः । अवद्यमधि दीधरत् ॥१९॥

suráthāñ ātithigvé svabhīśūr ārkshé | āśvamedhé supé-  
śasaḥ || 16 || shāl āśvāñ ātithigvá indroté vadhūmataḥ | śāca  
pūtákratau sanam || 17 || aishu cetad vṛṣhaṇvaty antár rj-  
réshv árushī | svabhīśūḥ káśāvatī || 18 || ná yushmé vāja-  
bandhavo ninitśús caná mártyaḥ | avadyám ādhi dīdharat  
|| 19 || 4 ||

( १९ ) एकोनसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१-१०, १३-१८) प्रथमादिदशर्चा  
त्रयोदश्यादिषण्णाञ्जेन्द्रः, (११) एकादश्या पूर्वार्धस्य विश्वे देवाः, (११-१२) एकादश्या उत्तरा-  
र्धस्य द्वादश्याश्च वरुणो देवताः । (१, ३, ७-१०, १२-१५) प्रथमर्चस्तृतीयायाः सप्तम्यादि-  
चतसृणां द्वादश्यादिचतसृणाञ्जानुष्टुप्, (२) द्वितीयाया उष्णिक्, (४-६) चतुर्थ्यादितृचस्य  
गायत्री, (११, १६) एकादशीषोडशयोः पङ्क्तिः, (१७-१८) सप्तदश्यादशयोश्च  
बृहती छन्दांसि ॥

॥५॥ प्रप्र वस्त्रिष्टुभमिषं मन्ददीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

Prá-pra vas trisṭūbham īsham mandādvirayéndave |  
dhiyá vo medhásātaye púramdhyá vivāsati || 1 ||

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

May you present your sacrificial homage with the *Tr̥c* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनुनामिषुध्यसि ॥२॥

ता अस्य सूददोहसः सोमै श्रीणन्ति पृश्नयः ।

जन्मन्देवानां विशस्त्रिष्वारोचने दिवः ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥

आ हरयः ससृजिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥५॥

nadāṃ va

ódatinām nadām yóyuvatinām | pátiṃ vo ághnyānām dhe-  
nūnām ishudhyasi || 2 || tá asya sūdadohasaḥ sōmaṃ śṛiṇanti  
prīṣṇayaḥ | jānman devānām viśas trishv á rocané diváh  
|| 3 || abhí prá gópatiṃ giréndram arca yathā vidé | sūnúṃ  
satyásya sátpatiṃ || 4 || á hárayaḥ sasṛijiré 'rushīr ádhi  
barhíshi | yátrābhí samnāvāmahe || 5 || ५ ||

॥६॥ इन्द्राय गाव आशिरं दुदुहे वज्रिणे मधु । यत्सीमुपह्वरे विदत् ॥६॥

उद्यद्ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।

मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥७॥

अर्चैत प्राचैत प्रियमेधासो अर्चैत । अर्चन्तु पुत्रका उत पुरं न धृष्वर्चत ॥८॥

अवं स्वराति गर्गरो गोधा परिसनिष्वणत् ।

पिङ्गा परि चनिष्कदुदिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gāva āśiraṃ duduhré vajrīṇe mādhu | yát sīm  
upahvaré vidát || 6 || úd yád bradhmāsya viśtāpaṃ grīhām  
índraḥ ca gānvahi | mādhwah pitvá sacevahi triḥ sapta sā-  
khyuḥ padé || 7 || ārcata prārcata prīyamedhāso ārcata |  
ārcantu putrakā utā-pūraṃ ná dhṛishṇv ārcata || 8 || āva  
svaraīti gārgaro godhā pári sanishvanaṭ | píṅgā pári cani-  
shkadad índrāya brāhmódyatam || 9 ||

For your sake, I invoke you who are the creator of dawns,  
the giver of musical notes to the conjugating rivers, the  
protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well;  
which is mixed with the medicinal elixir and offered three  
times a day in the fire-ritual; and the oblations rise high to  
the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplen-  
dent Lord, the son of truth, the guardian of wisdom and  
protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down  
to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of  
wisdom (i. e. the exhilarating elixir) for the resplendent  
Lord, the possessor of adamant will power. This wisdom  
then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high  
up to the realm of the spiritual light; then having drunk  
the draught of spiritual joy, let us be united and reach that  
summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord  
and sing songs of His praise; may your children also sing  
laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs;  
the tawny bow-string leaps to and fro; may this hymn be  
raised to reach the Lord. 9



आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पतवे ॥१०॥

ā yāt pātanty enyāḥ  
sudūghā ānapasphuraḥ | apasphūram gṛibhāyata sómam ín-  
drāya pátave || 10 || 6 ||

॥१॥

अपादिन्द्रो अपादुग्निर्विश्वे देवा अमत्सत

।

वरुण इद्रिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्यं सुषिरामिव ॥१२॥  
यो व्यतीरफाणयत्सुयुक्तौ उप दाशुषे । तको नेता तदिह पुरुषमा यो अमुच्यत ॥१३॥

अतीदुं शक्र औहत इन्द्रो विश्वा अति द्विषः ।

भिनत्कनीन औदनं पच्यमानं परो गिरा ॥१४॥

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।

स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥

आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।

अर्धयुक्षं संचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

ápād índro ápād agnír viṣve devá amatsata | várūṇa íd  
ihá kshayat tám ápo abhy ānūshata vatsám saṁśiṣvarīr iva  
|| 11 || sudevó asi varuṇa yasya te sapta síndhavaḥ | anu-  
ksharānti kākūdaṁ sūryaṁ sushirām iva || 12 || yó vyá-  
tīnr áphāṇayat súyuktān ūpa dāśuṣhe | takvó netá tád íd  
vāpur upamā yó āmucyata || 13 || átíd u śakra ohata índro  
viṣvā áti dvīśah | bhinát kanīna odanām pacyāmanam paró  
girá || 14 || arbhakó ná kumarakó 'dhi tishṭhan nāvam rá-  
tham | sá pakshan mahishám mṛigám pitré māt্রে vibhu-  
krátum || 15 || ā tú suṣipra dānpate rātham tishṭhā hiraṇ-  
yāyam | ádha dyṁkshám sacevahi sabāsrápādam arushám  
svastigām anehāsam || 16 ||

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

तं घे॑मि॒त्या नम॑स्वि॒न उप॑ स्वर॒जमा॑सते ।  
 अर्थं॑ चि॒दस्य॑ सु॒धितं॑ यदे॒तव॑ आव॒र्तय॑न्ति द्वा॒वने॑ ॥१७॥  
 अनु॑ प्र॒त्नस्यो॑कसः प्रि॒यमे॑धास एषाम् ।  
 पूर्वा॑मनु प्रयति वृ॒क्तब॑र्हिषो ह्रि॒तप्र॑यस आ॒शत॑ ॥१८॥

tām ghem itthā namasvīna ūpa  
 svarājam āsate | ārthaṃ cid asya sūdhitaṃ yād étava āvar-  
 tāyanti dāvane || 17 || ānu pratnāsyaūkaṣaḥ priyāmedbhāsa  
 eshām | pūrvām ānu prāyatiṃ vṛiktābarhiṣaḥ hṛitāprayasa  
 āśata || 18 || 7 ||

( ७० ) समतिनमं सूक्तम्

(१-१५) पञ्चदशर्चम्यास्य सूक्तस्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रो देवता । (१-६) प्रथमादितृचक्षयस्य  
 प्रगायः ( विषमचां बृहती, समचां सनोबृहती ), (७-१२) सप्तम्यादिऋद्धां बृहती,  
 (१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या अनुष्टुप्,  
 (१५) पञ्चदश्याश्च पुर उष्णिक् छन्दांसि ॥

॥८॥

यो राजा॑ च॒र्षणी॑नां या॒ता रथे॑भि॒रघ्नि॑गुः ।  
 विश्वा॑सां तरु॒ता पृ॒तनानां॑ ज्येष्ठो॒ यो वृ॒त्रहा॑ गृ॒णे ॥१॥  
 इन्द्रं॑ ते शु॒म्भ पुरु॑हन्म॒न्नव॑से यस्य॒ ह्रिता॑ वि॒धृते॑रि ।  
 हस्ता॑य वज्रः प्र॒ति धायि॑ दर्श॒तो म॒हो दि॒वे न सूर्यः॑ ॥२॥  
 नकि॑ष्टं कर्म॒णा नश॑द्यश्च॒कार स॒दावृ॑धम् ।  
 इन्द्रं॑ न य॒ज्ञैर्वि॑श्वगूर्त॒मृभ्व॑स॒मष्टृ॑ष्टं धृ॒ष्ण्वो॒जसम्॑ ॥३॥

70

Yó rájā carshaṇīmām yātā rāthebhir ādhrigūḥ | viśvāsām  
 tarutā prītanānām jyēsthō yó vṛitrahā grīṇé || 1 || indram  
 tāṃ śumbha purnhannam āvase yāsyā dvitā vidhartāri |  
 hāstāya vājraḥ prāti dhāyi darśatō mahó divé ná sūryaḥ  
 || 2 || nākish tāṃ kārmanā naśad yaś cakāra sadāvṛidham |  
 indram ná yajñair viśvāgūrtam rībhvasam ādhrishṭam dhrish-  
 nvōjasam || 3 ||

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

## 70

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

अषाब्धमुग्रं पृतनासु सासहिं यस्मिन्महीरुजयः ।  
 सं धेनवो जायमाने अनोनवुर्द्यावुः क्षामो अनोनवुः ॥४॥  
 यद्वाव इन्द्र ते शतं शतं भूमीरुत स्युः ।  
 न त्वा वज्रिन्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

āśālham ngrām prītanāsu sāsahīm yāsmīn  
 mahīr urujāyah | sām dhenāvo jāyamāne anonavur dyāvah  
 kshāmo anonavuh || 4 || yād dyāva indra te śatām śatām  
 bhūmīr ntā syūh | nā tvā vajrin sahasraṁ sūryā ānu nā  
 jātām aṣṭa rōdasī || 5 || ४ ||

॥९॥

आ पप्राथ महिना वृष्ण्या वृषन्विश्वो शविष्ठ शवसा ।  
 अस्मौ अव मघवन्गोमति व्रजे वज्रिश्चित्राभिरूतिभिः ॥६॥  
 न सीमदेव आपदिष दीर्घायो मर्त्यैः ।  
 एतग्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥  
 तं वो महो महाय्यमिन्द्रं दानाय सक्षणिम् ।  
 यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥  
 उदु पु णो वसो महे मृशस्व शूर राधसे ।  
 उदु पु महौ मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥  
 त्वं न इन्द्र ऋतयुस्त्वानिदो नि तृम्पसि ।  
 मध्ये वसिष्व तुविनृम्णोर्वोनि दासं शिश्रयो हयैः ॥१०॥

ā paprātha mahinā vṛṣhnyā vṛṣhan vīsvā śavishṭha  
 śāvasā | asmān ava maghavan gōmati vrajé vajriṁ citrābhir  
 ūtibhiḥ || 6 || nā sīm ādeva āpad īśam dīrghāyo mārtyah |  
 étagvā cid yā étaṣā yuyójate hārī indro yuyójate || 7 ||  
 tāṁ vo mahó mahāyyam indraṁ dānāya sakṣaṇim | yó  
 gādhrēshu yā āraṇeshu hāvyo vājeshv āsti hāvyaḥ || 8 ||  
 úd ū shū ṇo vaso mahé mṛśāsva śūra rādhasē | úd ū  
 shū mahyāi maghavan maghāttaya úd indra śrāvase mahé  
 || 9 || tvām na indra ṛitayās tvānīdo ní tṛimpasi | mā-  
 dhye vasishva tavinṛmṇorvór ní dāsām śisnatho háthaiḥ  
 || 10 || ९ ||

I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

॥१०॥ अ॒न्यव्र॑त॒ममा॑नु॒षम॑य॒ज्वा॒नम॑दे॒वयु॑म् ।  
 अव॒ स्वः स॒खा दु॒धुवी॑त॒ पर्व॑तः सु॒घ्नाय॑ द॒स्युं पर्व॑तः ॥११॥  
 त्वं न॒ इन्द्रा॑सां ह॒स्ते श॑विष्ठ दा॒वने ।  
 धा॒नानां॑ न सं गृ॒भायास्म॑यु॒र्द्विः सं गृ॒भायास्म॑युः ॥१२॥  
 स॒खायः॑ क॒र्तुमि॑च्छत क॒था रा॑धाम श॒रस्य॑ ।  
 उप॑स्तुति॒ भो॒जः सू॒रियो॑ अ॒ह्यः ॥१३॥

anyāvratam āmānusham āyajvānam ādevayam | āva svāḥ  
 sākḥā dndhuvīta pārvataḥ sughnāya dāsyaṁ pārvataḥ || 11 ||  
 tvām na indrasāṁ hāste śavishṭha dāvane | dhānānam nā  
 sām grībhāyāsmayūr dvīḥ sām grībhāyāsmayūḥ || 12 || sā-  
 khāyaḥ kṛtūm icchata kathā rādḥāma śarāsya | ūpastutim  
 bhojāḥ sūrir yō āhrayaḥ || 13 ||

भू॒रि॒भिः स॑म॒ह ऋ॑षि॒भिर्ब॑र्हिष्म॒द्भिः स्त॑विष्य॒से ।  
 यद्वि॒थमे॑क॒मेक॑मिच्छ॒र व॒त्सान्प॑रा॒ददः॑ ॥१४॥  
 क॒र्णगृ॑ह्या म॒घवा॑ शौ॒रदे॒व्यो व॒त्सं न॑स्त्रि॒भ्य आ॑नयत् । अ॒जां सू॒रिर्न॑ धा॒तवे॑ ॥१५॥

bhūribhiḥ samaha ṛṣibhir  
 barhiṣmadbhi stavishyase | yād itthām ēkam-ekam ic-  
 chāra vatsān parādadaḥ || 14 || karnagrīhyā maghāvā śaura-  
 devyō vatsām nastrībhya ānayat | ajām sūrir nā dhātave  
 || 15 || ॥ १० ॥

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15



( ७१ ) एकसप्ततितमं सूक्तम्

(१-१५) पञ्चदशर्चन्यान् सूक्तन्याङ्गिरसौ सुदीतिपुरुमीळौ तयोरन्यतरो वा ऋषिः । अग्निदेवता ।

(१-९) प्रथमादिनवर्चा गायत्री, (१०-१५) दशम्यादिषण्णाञ्च प्रगायः ( विषमर्चा बृहती, समर्चा सतोबृहती ) छन्दसी ॥

॥१॥ त्वं नो अग्ने महोभिः पाहि विश्वस्या अर्गतेः । उत द्विषो मर्त्यस्य ॥१॥  
 नहि मन्युः पौरुषेय ईशे हि वः प्रियजात । त्वमिदं सि क्षपावान् ॥२॥  
 स नो विश्वेभिर्देवेभिरूर्जो नपाद्भद्रशोचे । रयिं देहि विश्ववारम् ॥३॥  
 न तमग्ने अर्गतयो मर्तं युवन्त रायः । यं त्रायसे दाश्वांसम् ॥४॥  
 यं त्वं विप्र मेधसातावग्ने हिनोषि धनाय । स तवोती गोषु गन्ता ॥५॥

71

Tvām no agne mākobhīḥ pāhī viśvasyā ārāteḥ | utā  
 dvishō mārtyasya || 1 || nahī manyūḥ paūrusheya īše hī vaḥ  
 priyajāta | tvām id asi kṣhāpāvān || 2 || sā no viśvebhīr de-  
 vēbhīr ūrjo napād bhādraśoce | rayīm dehi viśvāvāram || 3 ||  
 na tām agne ārātayo mārtaṁ yuvanta rāyāḥ | yām trāyase  
 dāśvānsam || 4 || yām tvām vipra medhāsātāv āgne hinōṣi  
 dhānāya | sā tāvotī gōṣhu gāntā || 5 || 1 ||

॥२॥ त्वं रयिं पुरुर्वीरमग्ने दाशुषे मर्तीय । प्र णो नयवस्यो अच्छ ॥६॥  
 उरुष्या णो मा परा दा अघायते जातवेदः । दुराध्येष्ट मर्तीय ॥७॥  
 अग्ने माकिष्टे देवस्य रतिमदेवो युयोत । त्वमीशिषे वसूनाम् ॥८॥  
 स नो वस्व उप मास्यूर्जो नपान्माहिनस्य । सखे वसो जरितृभ्यः ॥९॥  
 अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।  
 अच्छा यज्ञासो नमसा पुरुवसुं पुरुप्रशस्तमूतये ॥१०॥

tvām rayīm puruvīram āgne dāśuṣhe mārtyāya | prā no  
 naya vāsyo ācha || 6 || uruṣhyā no mā pārā dā aghāyatē  
 jātavedaḥ | durādhyē mārtyāya || 7 || āgne mākish ṭe devāsya  
 rātim ādevo yuyota | tvam īśiṣhe vāsūnām || 8 || sā no vāsva  
 ūpa māsy ūrjo napāu māhinasya | sākhe vaso jaritṛibhyāḥ  
 || 9 || āchā naḥ śīrāśocisham gīro yantu darsatām | āchā  
 yajñāso nāmasā paruvāsum purupraśastām ūtāye || 10 || 12 ||

## 71

O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

॥१३॥

अ॒ग्निं सु॒नुं स॒हसो जा॒तवे॒दसं दा॒नाय॒ वार्या॑णाम् ।  
 द्वि॒ता यो भू॒दु॒मृतो म॒र्त्येष्व॑ होता म॒न्द्रत॑मो वि॒शि ॥११॥  
 अ॒ग्निं वो दे॒वय॑ज्यया॒ग्निं प्र॑य॒त्यध्व॑रे ।  
 अ॒ग्निं धी॒षु प्र॑थ॒मम॒ग्निम॑र्व॒त्यग्निं क्षै॑त्राय॒ सार्ध॑से ॥१२॥

agnīm sūnūṁ sāhaso jatāvedasam dānāya vāryāṇām |  
 dvitā yó bhūd amṛito mārtyeshv á hōta mandrātamo viśi  
 || 11 || agnīm vo devayajyāyāgnīm prayaty ādhvaré | agnīm  
 dhīshū prathamām agnīm ārvaty agnīm kshaītrāya sārḥase  
 || 12 ||

अ॒ग्निरि॑षां स॒ख्ये द॑दातु न ई॒शे यो वार्या॑णाम् ।  
 अ॒ग्निं तो॒के तन॑ये श॒श्वदी॑महे वसुं सन्तै॑ तनू॒णाम् ॥१३॥  
 अ॒ग्निमी॑लि॒ष्वाव॑से गा॒थाभिः॑ शी॒रशो॑चिषम् ।  
 अ॒ग्निं रा॒ये पु॒रुमी॑ळ्ह श्रु॒तं नरो॑ऽग्निं सु॒दी॒तये॑ छ॒र्दिः ॥१४॥  
 अ॒ग्निं द्वे॒षो यो॒तवै॑ नो गृ॒णीम॑स्य॒ग्निं शं यो॑श्च दा॒तवे॑ ।  
 वि॒श्वा॒सु वि॒क्ष्ववि॑ते॒व ह॒व्यो भु॒वद्व॑स्तु॒र्क॑षू॒णाम् ॥१५॥

agnīr ishām sakhyé dadātu na īše yó vāryāṇām |  
 agnīm toké tánaya śasvād īmabe vāsum śāntam tanūpām  
 || 13 || agnīm ilishvāvase gāthābhiḥ śīrāśocisham | agnīm  
 rāyē purumīḷha śrutam nāro gñīm sudītāye chardīḥ || 14 ||  
 agnīm dvēsho yótavai no grṇīmasy agnīm śam yós ca dātave |  
 viśvasu vikshv āvitēva hávyo bhuvadvastur kṣūṇām || 15 || 13 ||

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

( ७२ ) द्विसप्ततितमं सूक्तम्

( २-२८ ) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो हयत ऋषिः । अग्निहोत्रेषि वा देवताः । गायत्री छन्दः ॥

॥२४॥ हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥  
 नि तिग्ममभ्यंशुं सीदुद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥  
 अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया ससम् ॥३॥  
 जाम्येतीतपे धनुर्वयोधा अरुहद्वनम् । दृषदै जिह्वयावधीत ॥४॥  
 चरन्वत्सो रुशन्निह निदातारं न विन्दते । वेति स्तोतव अम्यम् ॥५॥

72

Haviṣh kṛiṇudhivam ā gamad adhvarīyūr vanate pūnaḥ |  
 vidvāñ asya praśāsanam || 1 || nī tigmām abhy āṇṣūm sīdad  
 dhótā manāv ādhi | jushāṇo asva sakhyām || 2 || antār  
 ichanti tāṃ jāne rudrām parō manīṣāyā | grībhṇānti jih-  
 vāyā sasām || 3 || jāmy ātitape dhānūr vayodhā aruhad vā-  
 nam | dṛishādāṃ jihvāyāvadbī | 4 || cāran vatsō rūṣam ihā  
 nidātāraṃ nā vindate | véti stótava ambyām || 5 || 14 ||

॥२५॥ उतो न्वस्य यन्महदश्ववयोजनं बृहत् । दामा रथस्य ददृशे ॥६॥  
 दुहन्ति सप्तैकमुप द्वा पञ्च सृजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥  
 आ दशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥  
 परि त्रिधातुरध्वरं जूर्णिरिति नवीयसी । मध्वा होतारो अञ्जते ॥९॥  
 सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् । नीचीनवारमक्षितम् ॥१०॥

ntó nv āsya yān mahād āśvavad yójanam bṛihád | dāmá  
 ráthasya dádrīṣe || 6 || duhānti saptaikām úpa dvā páñca  
 srijataḥ | tīrthé síndhor ādhi svaré || 7 || ā ḷaṣābhir vivás-  
 vata índraḥ kōṣam acuecyavīt | khédayā trivṛitā diváh || 8 ||  
 pári tridhātūr adhvarām jūrṇír eti návíyasī | mádhwā hó-  
 tāro añjate || 9 || sīncānti námasāvatām uccācakram pári-  
 jmānam | nicīnabāram ākshitam || 10 || 15 ||

May you present oblations. He has come and let the head priest (*adhvaryu*), who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotr*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests annoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

॥१६॥ अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥  
 गाव उपवातावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१२॥  
 आ सुते सिञ्चत श्रियं रोदस्योरभिश्चियम् । रसा दधीत वृषभम् ॥१३॥  
 ते जनत स्वमोक्यं सं वत्सासो न मातृभिः । मिथोनसन्त जामिभिः ॥१४॥  
 उप स्रक्वेषु बप्सन्तः कृण्वते धरुणं दिवि । इन्द्रे अग्ना नमः स्वः ॥१५॥

abhyāram id ādrayo nīshiktam pūshkare mādhu | ava-  
 tāsya visārjane || 11 || gāva upāvatāvatām mahī yajñāsya  
 rapsūdā | nbhā kāmā hiraṇyāyā || 12 || ā suté siñcata śrī-  
 yam ródasyor abhiśriyam | rasā dadhīta vṛishabbām || 13 ||  
 té janata svām okyam sam vatsāso ná mātṛibhiḥ | mithó  
 nasanta jāmibhiḥ || 14 || úpa srákveshu bāpsataḥ kṛiṇvaté  
 dharuṇam divi | indre agná nāmaḥ svāḥ || 15 || 16 ||

॥१७॥ अधुक्षत्पिप्युषीमिषमृजं सप्तपदीमरिः । सूर्यस्य सप्त रश्मिभिः ॥१६॥  
 सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥  
 उतो न्वस्य यत्पदं हर्यतस्य निधान्यम् । परि द्यां जिह्वयातनत् ॥१८॥

ādhuksbat pipyūshīm īsham ūrjam saptāpadīm arīḥ |  
 sūryasya saptā raśmībhiḥ || 16 || sōmasya mitrāvaruṇóditā  
 sūra ā dade | tād āturyasya bheshajām || 17 || ntó nv āsya  
 yāt padām naryatāsya nīdhanyām | pāri dyām jihvāyātanat  
 || 18 || 17 ||

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (*mixture* of *Soma* and milk) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations, fills the sky on every side with his tongue-like blaze. 18



( ७३ ) विसप्ततितमं सूक्तम्

( १-१८ ) अष्टादशर्चस्यास्य सूक्तस्यात्रेयो गोपवनः सप्तवध्रिवो ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

- १२०० उ॒दरा॒थामृ॒ताय॑ते यु॒ञ्जा॒थाम॒श्विना॑ रथे॒म् । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥१॥  
 नि॒मिष॑श्चि॒ज्वी॒यसा॑ रथे॒ना या॑तमश्विना । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥२॥  
 उप॑ स्तृ॒णीत॑मत्रे॒ये हि॒मेन॑ घ॒र्मम॑श्विना । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥३॥  
 कु॒हं स्थः॑ कु॒हं जग्म॑थुः कु॒हं श्ये॑नेव॒ पेत॑थुः । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥४॥  
 यद्द॒द्य क॒र्हि क॒र्हि चि॒च्छु॒श्रूया॑त्तमि॒मं हव॑म् । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥५॥

73

Ud rāthām ṛitayate yñjāthām aśvinā rātham | ānti  
 śhād bhūtu vām āvaḥ — 1 || nimishaḥ cij jāviyasa rāthenā  
 yātam aśvinā | ānti śhād — 2 || ūpa strīṇitam ātraye hi-  
 ména gharmām aśvinā | ānti śhād — 3 || kūha sthaḥ kūha  
 jagmatuḥ kūha syenéva petathuḥ | ānti śhād — 4 || yád  
 adyā kārhi kārhi cie chushrūyātam imām hāvam | ānti śhād  
 — 5 || 18 ||

- १२०१ अ॒श्विना॑ या॒महू॒तमा॑ नेदि॒ष्ठं या॒म्याप्य॑म् । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥६॥  
 अ॒वन्त॑मत्रे॒ये गृ॒हं कृ॑णुतं यु॒वम॑श्विना । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥७॥  
 व॒रेथे॑ अ॒ग्निमा॑तपो॒ वदे॑ते वल्ग्वत्रे॒ये । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥८॥  
 प्र॒ सप्त॑वध्रि॒राश॑सा॒ धाराम॑भ्रेर॒शाय॑त । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥९॥  
 इ॒हा ग॑तं वृष॒ण्वसू॑ शृणुतं म॒ इमं॑ हव॑म् । अ॒न्ति ष॒द्भूतु॑ वा॒मवः॑ ॥१०॥

aśvinā yāmahūtāmā nēdishṭham yamy āpyam | ānti śhād  
 — 6 || āvantam ātraye grīhām kṛiṇutām yuvām aśvinā |  
 ānti śhād — 7 || vārethe agnīm ātāpo vādate valgv ātraye |  
 ānti śhād — 8 || prā saptāvadhrir aśāsa dhāram agnér  
 aśayata | ānti śhād — 9 || ihā gatam vṛiṣaṇvasū śṛiṇutām  
 ma imām hāvam | ānti śhād — 10 || 19 ||

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone ? Whither have you flown like hawks ? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

॥२०॥ किमिदं वाँ पुराणवज्ररतोऽरिव शस्यते । अन्ति षड्रतु वामवः ॥११॥  
 समानं वाँ सजात्यं समानो बन्धुरश्विना । अन्ति षड्रतु वामवः ॥१२॥  
 यो वाँ रजांस्यश्विना रथो वियाति रोदसी । अन्ति षड्रतु वामवः ॥१३॥  
 आ नो गव्येभिरश्व्यैः सहस्रैरुप गच्छतम् । अन्ति षड्रतु वामवः ॥१४॥

kīm idāṃ vām prāṇavāj jāraṭor iva śasyate | ānti śhād  
 — || 11 || samānām vām saajātyaṃ samāno bāndhur aṣvinā |  
 ānti śhād — || 12 || yó vām rájānsy aṣvinā rátho viyāti  
 ródasī | ānti śhād — || 13 || á no gavyebhir áṣvyaiḥ sahás-  
 rair úpa gachataṃ | ānti śhād — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रैरुप गच्छतम् । अन्ति षड्रतु वामवः ॥१५॥  
 अरुणप्सुरुषा अभूदकुर्व्योतिर्ऋतावरी । अन्ति षड्रतु वामवः ॥१६॥  
 अश्विना सु विचाकशद्रक्षं परशुमाँ इव । अन्ति षड्रतु वामवः ॥१७॥  
 पुरं न घृण्णवा रुज कृष्णया बाधितो विशा । अन्ति षड्रतु वामवः ॥१८॥

mā no gavyebhir  
 áṣvyaiḥ sahásrebhir āti khyataṃ | ānti śhād — || 15 || aru-  
 nāpsur ushā abhūd ākar jyótir ṛitāvarī | ānti śhād — || 16 ||  
 aṣvinā sú vicākaśad vṛikshām paraṣumāñ iva | ānti śhād  
 — || 17 || púraṃ ná dhrishṇav á ruja kṛishṇāyā bādhito  
 viśā | ānti śhād || 18 || 20 ||

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

( ७४ ) चतुःसप्ततितमं सूक्तम्

(१-१५) पञ्चदशर्चम्यास्य सूक्तस्यात्रेयो गोपवन ऋषिः । (१-१८) प्रथमादिद्वादशर्चामग्निः, (१३-१५)

त्रयोदश्यादितृचस्य चार्क्षस्य श्रुतवर्णो दानस्तुतिर्देवते । (१-१८) प्रथमादिद्वादशर्चामानुष्टुभः

प्रगायः [ (१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप्, (२-३, ५-६, ८-९,

११-१२) द्वितीयातृतीयापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री ],

(१३-१५) त्रयोदश्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥

वि॒शोर्वि॒शो वो॒ अ॒ति॒थिं वा॒ज॒यन्तः॒ पुरु॒प्रि॒यम् ।

अ॒ग्निं वो॒ दुर्य॑ वचः॒ स्तु॒षे शू॒षस्य॒ मन्म॑भिः ॥१॥

यं जना॑सो ह॒विष्म॑न्तो मि॒त्रं न स॒र्पिरा॑सुतिम् । प्र॒शंस॑न्ति॒ प्रश॑स्तिभिः ॥२॥

प॒न्यासं॑ जा॒तवे॑दसं॒ यो दे॒वता॑त्युद्य॑ता । ह॒व्यान्वैरे॒यद्वि॒वि ॥३॥

74

Viśó-viśo vo átithim vājayántaḥ purupriyám | agním  
vo dúryam váca stushé śūshásya mánmabhiḥ || 1 || yám  
jánāso havishmantó mitráṁ ná sarpírāsutim | praśānsanti  
prāśastibhiḥ || 2 || pānyāsaṁ jātāvedasaṁ yó devātāty  
údyatā | havyāny aīrayat divi || 3 ||

आ॒गन्म॒ वृ॒त्रह॑न्त॒मं ज्येष्ठ॑म॒ग्निमान॑वम् ।

यस्य॑ श्रु॒तर्वी॑ बृ॒हन्ना॒र्क्षो अ॒नीक॑ ए॒धते॑ ॥४॥

अ॒मृतं॑ जा॒तवे॑दसं॒ तिर॑स्त॒मोसि॑ दर्श॒तम् । घृ॒ताह॑वन॒मीड्य॑म् ॥५॥

āganma vṛtrahāntamaṁ  
jyēsthama agnīm ānavam | yāsyā śrutārvā bṛihānn ārkshó  
ānika édhate || 4 || amṛitaṁ jātāvedasaṁ tirás tāmānsi darśa-  
tām | ghṛitāhavanam īdyaṁ || 5 || 21 ||

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

॥२२॥ स॒बाधो॒ यं जना॑ इमे॒ऽग्निं ह॒व्येभि॒रीळते॑ । जुह्वा॑नासो य॒तसु॑चः ॥६॥  
 इयं॒ ते न॒व्यसी॒ म॒तिर॒ग्ने अधा॑य्य॒सदा ।  
 मन्द्र॒ सुजा॑त सु॒क्रतो॒ऽमूर् द॒स्माति॑थे ॥७॥  
 सा ते॒ अग्ने॒ श॒न्तमा॒ चनि॑ष्ठा भवतु प्रि॒या । तया॑ वर्ध॒स्व सु॒ष्टुतः॑ ॥८॥  
 सा द्यु॒म्नेद्यु॒म्निनी॑ बृ॒हदु॒पोप॑ श्रव॒सि श्रवः॑ । दधी॑त वृ॒त्रतू॒र्ये ॥९॥  
 अश्रु॑मि॒द्रां रथ॑प्रां त्वे॒षमिन्द्रं॑ न स॒र्पति॑म् ।  
 यस्य॒ श्रवा॑सि तू॒र्वथ॒ पन्य॑पन्यं च कृ॒ष्टयः॑ ॥१०॥

sabádho yam jānā imē 'gnim havyébhīr īlate | jūhvā-  
 nāso yatásrucaḥ || 6 || iyām te nāvyaśī matir āgne ádhāyy  
 asmiád ā | māndra sūjāta sūkratō 'mūra dāsmājithe || 7 || sā  
 te agne śāntamā cānishthā bhavatu priyā | tāyā vardhasva  
 sūstūtaḥ || 8 || sā dyumnair dyumnīnī bṛihád úpopa śrávasi  
 śrávaḥ | dādhitā vṛitratūrye || 9 || áśvam id gām ratīḥaprām  
 tveshām índram ná sátpatiṁ | yasya śrávāñsi túrvatha pān-  
 yam-panyam ca kṛiṣṭáyāḥ || 10 || 22 ||

॥२३॥ यं त्वा गोप॑वनो गि॒रा चनि॑ष्ठदग्ने अङ्गि॒रः । स पा॑वक श्रु॒धी ह॒वम् ॥११॥  
 यं त्वा जना॑स ईळते स॒बाधो॒ वाज॑सातये । स बो॒धि वृ॒त्रतू॒र्ये ॥१२॥  
 अ॒हं हु॒वान् आ॒र्क्षे श्रु॒तर्व॑णि म॒दच्यु॑ति ।  
 श॒र्धासी॒व स्तुका॑वि॒नौ मृ॒क्षा शी॒र्षा च॑तु॒र्णाम् ॥१३॥

yam tvā gopāvano girā cānishṭhad agne āṅgiraḥ | sā  
 pāvaka śrudhī hāvam || 11 || yam tvā jānāsa īlate sabádho  
 vājasātaye | sā bodhi vṛitratūrye || 12 || ahām huvānā ārkshé  
 śrutārvaṇi madaçyúti | śārdhāñsiva stukāvīnām mṛikshā śir-  
 shā caturṇām || 13 ||

That fire-divine is He, whom these priestly men worship  
with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful,  
the well-manifested, the one glorious in deeds, the unbewild-  
ered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and  
most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid  
with splendours. May it make your glory more glorious in  
the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse  
and fills our chariots (with the spoils of battle); and who is  
the protector of the good, like the Lord of resplendence  
and by whose might you win over (your enemies) the  
praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The  
seer of secret lore has made you the generous giver (of  
food) by his praise. 11

The worshippers implore you to obtain nourishment. May  
you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler  
of the pride of adversaries, I purify with my hands the  
extremities (i.e. the longings and lingerings) of the four  
(sense organs—eye, tongue, nose and ear), as men shave the  
long wool of rams. 13



मां चत्वार आशवः शर्विष्ठस्य द्रविणवः ।  
 सुरथासो अभि प्रयो वक्षन्वयो न तुम्यम् ॥१४॥  
 सत्यमित्वा महेनदि परुष्यव देदिशम् ।  
 नेमापो अश्वदातरः शर्विष्ठादस्ति मर्त्यः ॥१५॥

mām catvāra āśavaḥ śavishṭhasya dra-  
 vitnāvaḥ | surāthāso abhi prāyo vākshan vāyo nā tūgryam  
 || 14 || satyām it tvā mahenadi pārushṇy āva dedīṣam | nēm  
 āpo aśvadātarāḥ śavishṭhād asti mārtyaḥ || 15 || 23 ||

( ७५ ) पञ्चमस्तुतिर्नमं सूक्तम्

(१-१६) षोडशचम्यास्य सूक्तम्याङ्गिरेमो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ युक्त्वा हि देवहूतमाँ अश्वँ अग्ने रथीरिव । नि होता पूर्यः सदः ॥१॥  
 उत नो देव देवाँ अच्छा वोचो विदुष्टरः । श्रद्धिश्चा वार्या कृधि ॥२॥  
 त्वं ह यद्यविष्ठय सहसः सूनवाहुत । ऋतावा यज्ञियो भुवः ॥३॥  
 अयमग्निः संहस्त्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥४॥  
 तं नेमिमुभवो यथा नमस्व सहूतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

Yukshvā hī devahūtamāñ āśvāñ agne rathīr iva | nī  
 hōtā pūrvyāḥ sadaḥ || 1 || ntā no deva devāñ āchā voco vi-  
 dūshṭaraḥ | śrād viśvā vāryā kṛidhi || 2 || tvām ha yād ya-  
 vishṭhya sāhasaḥ sūnav āhnta | ṛitāva yajñīyo bhūvaḥ || 3 ||  
 ayām agniḥ sahasrīṇo vājasya śatīnas pātiḥ | mūrdhā kavī  
 rayīṇām || 4 || tāṃ nemīm ṛibhāvo yathā namasva sāhūti-  
 bhiḥ | uēdiyo yajñām angiraḥ || 5 || 24 ||

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

## 75

O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

॥२५॥ तस्मै नूनमभिद्यवे वाचा विरूप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥६॥  
 कस्य चिदस्य सेनयाग्नेरपाकचक्षसः । पणिं गोषु स्तरामहे ॥७॥  
 मा नो देवानां विशः प्रस्नातीरिवोस्त्राः । कृशं न हासुरघ्न्याः ॥८॥  
 मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः । उर्मिर्न नावमा वधीत् ॥९॥  
 नमस्ते अम्न ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१०॥

tāsmāi nūnām abhidyave vācā virūpa nītyayā | vṛiṣṇe  
 codasva susṭutīm || 6 || kām u shvid asya sēnayāgnér āpā-  
 kacakshasah | paṇīm gōshu starāmahe || 7 || mā no devānām  
 vīśah prasnātīr ivosrāḥ | kṛiṣām ná hāsura āghnyāḥ || 8 || mā  
 naḥ samasya dūḍhyāḥ pāridveshaso aṇhatīḥ | ūrmīr ná nā-  
 vam ā vadhīt || 9 || nāmas te agna ōjase gṛiṇānti deva kṛiṣh-  
 tāyah | āmair amītram ardaya || 10 || 25 ||

॥२६॥ कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् । उरुकुदुरु णस्कृधि ॥११॥  
 मा नो अस्मिन्महाधने परा वर्गारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥  
 अन्यमस्मद्भिया इयमग्ने सिषक्तु दुच्छुना । वर्धो नो अमवच्छवः ॥१३॥  
 यस्याजुषन्नमस्विनः शमीमर्दुर्मखस्य वा । तं घेदुमिर्वृधावति ॥१४॥  
 परस्या अधि संवतोऽवरां अभ्या तर । यत्राहमस्मि तां अव ॥१५॥

kuvīt sū no gāviṣṭayé 'gne saṁvéśhisho rayīm | ūru-  
 kṛid urú ṇas kṛidhi || 11 || mā no asmín malīādhane pára  
 varḡ bhārabhṛīd yathā | saṁvārgam sām rayīm jaya || 12 ||  
 anyām asmād bhiyā iyām āgne sīśhaktu duchhūna | vārdhā  
 no āmavac chāvah || 13 || yāsyājushan namasvīnaḥ sāmīm  
 ādurmakhasya vā | tāṁ ghéd agnīr vṛidhāvati || 14 || pára-  
 syā ādhi saṁvátó 'varāṇ abhy ā tara | yatrahām āsmi tān  
 ava || 15 ||

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn.\* 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

विद्महा हि ते पुरा वयमग्ने पितुर्यथावसः । अघा ते सुममीमहे ॥१६॥

vidmā́ hí te purá vayám ágne pitúr yáthāvasah |  
ádghā te sumnām īmahe || 16 || 26 ||

( ७६ ) षट्सप्ततितमं सूक्तम्

( १-१२ ) द्वादशर्चस्यास्य सूक्तस्य काण्वः कुरुमुतिर्कषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२७॥ इमं नु मायिनं हुव इन्द्रमीशानमोजसा । मरुत्वन्तं न वृञ्जसे ॥१॥  
अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनच्छिरः । वज्रेण शतपर्वणा ॥२॥  
वावृधानो मरुत्सखेन्द्रो वि वृत्रमैरयत् । सृजन्त्समुद्रिया अपः ॥३॥  
अयं ह येन वा इदं स्वर्मरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥  
मरुत्वन्तमृजीषिणमोजस्वन्तं विरप्शिनम् । इन्द्रं गीर्भिर्हवामहे ॥५॥

Imām nu mayīnam huva índram īśānam ójasā | marūt-  
vantam na vṛñjāse || 1 || ayām índro marútsakhā ví vṛitrá-  
syābhīnac chīrah | vājreṇa śatáparvaṇa || 2 || vāvṛidhānó  
marútsakhéndro ví vṛitrām airayat | sṛijān samudriyā apāh  
|| 3 || ayām ha yéna vá idam svārmarutvatā jitam | indreṇa  
sómapiṭaye || 4 || marútvantam ṛijīśhīṇam ójasvantam vi-  
rapśinam | índram garbhír havamahe || 5 ||

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

## 76

For the destruction of my adversities, I invoke now; the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous acceptor of the sacred residue of the oblation. 5

इन्द्रं प्रत्नेन मन्मना मरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

indram pratuéna  
mánmanā marútvantam havāmahe | asyá sómasya pitāye  
॥ 6 ॥ 27 ॥

॥२८॥ मरुत्वाँ इन्द्र मीङ् पिबा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुष्टुत ॥७॥  
तुभ्येदिन्द्र मरुत्वते सुताः सोमासो अद्रिवः । हृदा हूयन्त उक्थिनः ॥८॥  
पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु । वज्रं शिशान ओजसा ॥९॥

márutvāñ indra mīḍhvaḥ píba sómam śatakrato | asmín  
yajñe puruṣṭuta ॥ 7 ॥ túbhyéd indra marútvate sutāḥ só-  
māso adriṣvaḥ | hṛidā hūyanta ukthínah ॥ 8 ॥ píbéd indra  
marútsakhā sutām sómam diviṣṭiṣhu | vājraṁ śiśāna ójasā  
॥ 9 ॥

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चम् सुतम् ॥१०॥  
अनु त्वा रोदसी उभे कक्षमाणमकृपेताम् । इन्द्र यदस्युहाभवः ॥११॥  
वाचमष्टापदीमहं नवसक्तिमृतस्पृशम् । इन्द्रात्परि तन्व मेमे ॥१२॥

uttīṣṭhann ójasā sahā pītvī śipre avepayah | sómam  
indra camī sutām ॥ 10 ॥ ānu tva ródasī ubhé krákshama-  
nam akṛipetām | indra yád dasyuhābhavaḥ ॥ 11 ॥ vācam  
aṣṭāpadim ahām návasaktim ṛitasprīṣam | indrat pári ta-  
nvām mame ॥ 12 ॥ 28 ॥

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy on your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12



( ७७ ) सप्तसप्ततितमं सूक्तम्

(१-११) एकादशर्चम्यास्य सूक्तस्य काण्वः कुरुसुतिर्कषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चा गायत्री,

(१०-११) दशम्येकादश्योश्च प्रगायः ( दशम्या बृहती, एकादश्याः सतोबृहती ) छन्दसी ॥

॥२९॥ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह शृण्विरे ॥१॥  
 आदीं शवस्यब्रवीदौर्णवाभमहीशुवम् । ते पुत्र सन्तु निष्टुरः ॥२॥  
 समित्तान्वृत्रहाखिदत्वे अरौ इव खेदया । प्रवृद्धो दस्युहाभवेत् ॥३॥  
 एकया प्रतिधापिबत्साकं सरांसि त्रिंशतम् । इन्द्रः सोमस्य काणुका ॥४॥  
 अभि गन्धर्वमतृणदबुधेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इद्वधे ॥५॥

77

Jajñāno nū śatākratur ví prichad íti mātāram | ká ugrāḥ  
 ké ha śṛṇvire | 1 || ād im śavaśy ābravīd aurnavābhām  
 ahīśivam | té putra santu nishṭúraḥ || 2 || sām ít tán vṛitra-  
 hákhidat khé arāu iva khédaya | prāvṛiddho dasynhābha-  
 vat || 3 || ékayā pratidhāpibat sākām sārānsi triṁśat im | ín-  
 draḥ sómasya kāṇuká || 4 || abhū gandharvām atrīṇad abudh-  
 nēshu rájassv á | índro brahmābhya íd vridhé || 5 || 29 ||

॥३०॥ निराविध्यद्विरिभ्य आ धारयत्पक्रमोदुनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥  
 शतब्रध्न इषुस्तर्व सहस्रपर्ण एक इत् । यमिन्द्र चकृषे युजम् ॥७॥  
 तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात क्रभुष्टिर ॥८॥

nir avidhyad girībhya á dhārāyat pakvām odanām | ín-  
 dro bundām svātataṁ | 6 || śatābradhna īshus tāva sahāsra-  
 parṇa éka ít | yām indra cakṛishé yújam || 7 || téna stotrī-  
 bhya á bhara nṛībhyo nāribhyo áttave | sadyó jāta ṛibhu-  
 shṭhira || 8 ||

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then, the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers—to our men and women. 8

ए॒ता च्यौ॒तानि॑ ते कृ॒ता वर्षि॑ष्ठानि॒ परी॑णसा । हृ॒दा वी॒द्विधा॑रयः ॥९॥  
 वि॒श्वेत्ता वि॒ष्णुराभ॑रदु॒रुक्म॑स्त्वेषि॒तः ।  
 श॒तं म॑हिषान्क्षी॒रपा॑कमो॒दनं वे॑रा॒हमिन्द्र॑ ए॒मुष॑म् ॥१०॥  
 तुवि॑क्षं ते॒सुकृ॑तं सू॒मयं॑ धनुः सा॒धुर्वु॑न्दो हि॒र॒ण्ययः॑ ।  
 उ॒भा ते बा॒हू र॑ण्या॒ सुसं॑स्कृत ऋदू॒पे चि॑द्व॒द्वुधा॑ ॥११॥

etā cyautnāni te kṛitā vārshishṭhāni pārīṇasā |  
 hṛidā vidv ādharayaḥ ॥ 9 ॥ viśvət tā viṣṇur ābharad nru-  
 kramās tvéshitah ॥ śatam mahishān kshīrapākām odanām  
 varāhām indra emushām ॥ 10 ॥ tūviksham te sūkṛitam sū-  
 māyaṁ dhānuḥ sādhr̥ bundó hiraṇyāyaḥ | ubhā te bāhū  
 rānyā sūsamskṛitā ṛidūpe cid ṛidv̥vṛidhā ॥ 11 ॥ ३० ॥

( ७८ ) अष्टममतिमं सूक्तम्

(१-१०) दशर्चम्यास्य सूक्तस्य काण्वः कुरुमुनिर्ऋषिः । इन्द्रो देवता । (१-९) प्रथमादि-  
 नवर्चा गायत्री, (१०) दशम्याश्च बृहती छन्दसी ॥

॥३१॥ पु॒रोळा॑शं नो अ॒न्धसु॑ इन्द्र॑ सहस्र॒मा भ॑र । श॒ता च॑ शू॒र गो॑नाम् ॥१॥  
 आ नो॑ भ॒र व्य॑ञ्जनं॒ गाम॑श्च॒मभ्य॑ञ्जनम् । स॒चा म॒ना हि॑र॒ण्यया॑ ॥२॥  
 उ॒त नः॑ कर्ण॑शोभ॒ना पु॑रू॒णि धृ॑ष्ण॒वा भ॑र । त्वं हि॑ शृ॒ण्विषे॑ व॒सो ॥३॥  
 नकी॑ वृ॒धीक॑ इन्द्र॑ ते न सु॒षा न सु॑दा उ॒त । ना॒न्यस्त्व॑च्छू॒र वा॑घ॒तः ॥४॥  
 नकी॑मिन्द्रो॒ निक॑र्त॒वे न॑ श॒क्रः परि॑श॒क्तवे॑ । वि॒श्वं शृ॑णोति॒ पश्य॑ति ॥५॥

Puroḷāśam no āndhasa indra sahasram ā bhara | śatā  
 ca śūra gónām ॥ 1 ॥ ā no bhara vyāñjanam gām āśvam  
 abhyāñjanam | śacā manā hiraṇyāyā ॥ 2 ॥ utā naḥ karnaśo-  
 bhanā purūṇi dhr̥ishṇav ā bhara | tvam hí śṛiṇvishé vaso  
 ॥ 3 ॥ nākīm vṛidhiká indra te ná sushā-ná sūdā utā | nān-  
 yās tvác chūra vāghataḥ ॥ 4 ॥ nākīm indro níkartave ná  
 śakráḥ páriśaktave | viśvam śṛiṇoti páśyati ॥ 5 ॥ ३१ ॥

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

## 78

O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all; He sees all. 5

॥३२॥ स म॒न्युं म॒र्त्याना॒मद॑ब्धो नि चि॒कीष॑ते । पुरा नि॒दश्चि॑कीष॑ते ॥६॥  
 कृ॒त्व इ॒त्पू॒र्णमु॒दरं॑ तु॒रस्या॑स्ति वि॒धतः॑ । वृ॒त्रघ्नः॑ सोम॒पात्रः॑ ॥७॥  
 त्वे व॒सूनि॑ सं॒गता॑ वि॒श्वा च॑ सोम॒ सौभ॑गा । सु॒दा॒त्वप॑रि॒हृता॑ ॥८॥  
 त्वामि॒द्यव॑युर्मम॒ कामो॑ ग॒व्युर्हि॑र॒ण्ययुः॑ । त्वाम॑श्च॒युरे॑षते ॥९॥  
 तवे॒दिन्द्रा॑हमा॒शसा॑ ह॒स्ते दा॑त्रं च॒ना द॑दे ।  
 दि॒नस्य॑ वा मघव॒न्त्संभृ॑तस्य वा पु॒र्धि यव॑स्य का॒शिना॑ ॥१०॥

sá manyúm mártyanām ádabdhō ní cikīshate | purā ni-  
 dāś cikīshate || 6 || krátva ít pūrṇām udáram turasyāsti vi-  
 dhatāḥ | vṛitraghnāḥ somapātrāḥ || 7 || tvé vásūni sám-gatā  
 viśvā ca soma saubhagā | sudātv āparihṛitā || 8 || tvām íd  
 yavayúr máma kámo gavyúr hiranyayúḥ | tvám aṣvayúr  
 éshate || 9 || távéd indrāhām āśāsā háste dátram canā dae |  
 dinasya vā maghavan sambhritasya vā pūrdhí yavasya  
 kāsina || 10 || 32 ||

( ७९ ) एकोनाशीतितमं सूक्तम्

(१-९) नवर्कस्यास्य सूक्तस्य आर्गवः कृत्तुर्केषिः । सोमो देवता । (१-८) प्रथमाष्टकां गायत्री,

(९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥३३॥ अ॒यं कृ॒त्तुर॑गृ॒भीतो॑ वि॒श्वजि॑दु॒द्भिदि॑त्सोमः । ऋ॒षिर्वि॑प्रः का॒व्येन॑ ॥१॥  
 अ॒भ्यूर्णो॑ति॒ यन्न॑मं भि॒षक्ति॑ वि॒श्वं य॑त्तुर॒म् । प्रे॒मन्धः॑ ख्य॒न्निः श्रो॑णो भू॒त् ॥२॥

Áyam kṛitnúr ágribhito viśvajíd udbhíd ít sómah | rí-  
 shir vípraḥ kávyena || 1 || abhy ūrṇoti yán nagnám bhi-  
 shákti viśvam yát turám | prēm andhāḥ khyan níḥ śroṇo  
 bhūt || 2 ||

Unharméd by anyone, He brings low the wrath of mortals and can never be deceived; ere anyone reproches him, he humbles him down. 6

The heart of the lover of spiritual joy is always full by the praises of the devotee. He is the slayer of the all-shrouding darkness. 7

O cherisher of noble deeds, all the riches are combined in you and precious things and all unblemished gifts are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

# 79

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

त्वं सोम तनुकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूथम् ॥३॥  
 त्वं चित्ती तव दक्षैर्दिव आ पृथिव्या ऋजीषिन् । यावीरघस्य चिद्वेषः ॥४॥  
 अर्थिनो यन्ति चेदर्थं गच्छानिदुषो रतिम् । ववृज्युस्तृप्यतः कामम् ॥५॥

tvám soma tanūkṛídbhyo dvéshobhyo 'nyákrite-  
 bhyah | urú yantási várūtham || 3 || tvám eittí táva dákshair  
 divá á prithivyá řijishin | yávir aghásya cid dvéshah || 4 ||  
 arthíno yánti céd áartham gáchān íd dadúsho rātím | va-  
 vṛijyús trishyatah kāmam || 5 || 33

॥३५॥ विदद्यत्पूर्यं नष्टमुदासृतायुमीरयत् । प्रेमायुस्ताग्निदतीर्णम् ॥६॥  
 सुशेवो नो मृळयाकुरदस्रकतुरवातः । भवा नः सोम शं हृदे ॥७॥  
 मा नः सोम सं वीविजो मा वि वीभिषथा राजन् ।  
 मा नो हार्दिं त्विषा वधीः ॥८॥  
 अव यत्स्वे सधस्थं देवानां दुर्मनीरीक्षे ।  
 राजन्नप द्विषः सेध मीधो अप स्विधः सेध ॥९॥

vidád yát pūrvyām nashtām úd īm řitāyūm irayat |  
 prém áyus tāríd átirnam ' 6 || suśevo no mṛiḷayákur ádrip-  
 takratur avātāh | bhávā nah soma śām hṛidé ' 7 | má nah  
 soma sām vívijo má ví bibhishatha rájan | má no hārdi  
 tvishá vadhih ' 8 | áva yát své sadhásthe devānām durma-  
 tír íkshe | rájann ápa dvishah sedha múdhvo ápa sridhah  
 sedha || 9 || 34 ||

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, drive away the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9



( ८० ) असीतितमं सूक्तम्

(१-१०) दशर्चम्याम्य सूक्तम्य नौवस एकधूर्कषिः । (१-९) प्रथमादिनवर्चामिन्द्रः, (१०) दशम्याश्च देवा  
देवताः । (१-९) प्रथमादिनवर्चा गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥३१॥ नह्य॑न्यं ब॒ळाकरं॑ म॒र्दिता॑ शतक्रतो । त्वं न इन्द्र॑ मृळय ॥१॥  
यो नः॑ शश्व॑त्पुरावि॒थामृ॑ध्रो वाज॑सातये । स त्वं न इन्द्र॑ मृळय ॥२॥  
किम॑ङ्ग र॒ध्रचो॑र्दनः सु॒न्यान्स्या॑विते॒दसि॑ । कु॒वि॒त्स्विन्द्र॑ णः शकः॑ ॥३॥  
इन्द्र॑ प्र णो रथ॑मव प॒श्चाच्चि॑त्सन्तमद्रि॒वः । पु॒रस्ता॑देनं मे कृधि ॥४॥  
हन्तो॑ नु किमा॑ससे प्रथ॑मं नो रथं॑ कृधि । उ॒पमं॑ वाज॒यु श्रवः॑ ॥५॥

80

Nahy anyām baḷākaram marditāram śatakrato | tvām  
na indra mṛṇaya " 1 || yó nah śasvat purāvithāmrīdhro vā-  
jasātaye " sā tvām na indra mṛṇaya " 2 || kīn aṅgā radhra-  
cōdanah sunvānśyāvited asi | kuvit sv indra ṇaḥ śakah  
" 3 || indra prā ṇo rātham ava paścāc eit sāntam adriṇaḥ |  
purastād enam me kṛidhi " 4 || hanto nū kīn asase pratha-  
mām no rātham kṛidhi " upamaṁ vajayū śrāvaḥ " 5 || ३१ ॥

॥३६॥ अवा॑ नो वाज॒युं रथं॑ सुकरं॑ ते किमि॒त्परि॑ । अ॒स्मान्त्सु॑ जि॒ग्युष॑स्कृधि ॥६॥  
इन्द्र॑ दृ॒ह्यस्व॑ पू॒रसि॑ भ॒द्रा तं॑ एति निष्कृ॒तम् । इ॒यं धी॑र्कृ॒त्विया॑वती ॥७॥  
मा सी॑मव॒द्य आ भा॑गुर्वी काष्ठा॑ हितं धन॑म् । अ॒पावृ॑क्ता अ॒रन्न॑यः ॥८॥  
तुरी॑यं नाम॑ य॒ज्ञियं॑ य॒दा क॑र॒स्तदु॑श्मसि । आदि॑त्पति॒र्न ओ॒हसे॑ ॥९॥

ava no vajayūm rātham sakaram te kīn it pari | asmān  
sū jigyaśhas kṛidhi " 6 || indra drihyasva pūr asi bhadra  
ta eti nishkrītām iyaṁ dhīr itviyāvati " 7 || mā sīm avadyā  
ā bhag urvi kāṣṭha hitam dhanam | apāvṛkta aratnāyaḥ  
" 8 || turiyam nama yajñiyam yadā kāras tād uśmasi | ad  
it patir na ohase " 9 ||

## 80

Truly, O resplendent Lord, performer of hundreds of selfless tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

अवीवृधदो अमृता अमन्दीदेकयूदेवा उत याश्च देवीः ।  
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षु धियावसुर्जगम्यात् ॥१०॥

āvivridhad vo amṛitā āmandid eka-  
dyūr deva utá yāṣ ca devīḥ | tāśma u rādhaḥ kṛiṇuta pra-  
śastām prātár makshú dhiyávasur jagamyat 10 || 36 ||

( ८१ ) एकाशीतितमं सूक्तम्

( १-९ ) नवचम्याम्य सूक्तस्य काण्वः कुमीदी कृषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्रभं सं गृभाय । महाह्रसी दक्षिणेन ॥१॥  
विद्वा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥  
नहि त्वा शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥  
एतो न्विन्द्रं स्तवामेशानं वस्वः स्वर्गजम् । न राधसा मर्धिषन्नः ॥४॥  
प्र स्तोषदुप गासिषच्छ्रवत्सामं गीयमानम् । अभि राधसा जुगुरत् ॥५॥

81

Ā tú na indra kshumántam citráṇi grabhám sám gri-  
bhāya | mahābastī dākshīṇena || 1 || vidmá hí tvā tuvikūr-  
mīm tuvídesṇam tuvímagham | tuvimātrām ávobhīḥ || 2 ||  
nahí tvā sūra devā ná mártāso dítsantam | bhīmāṇi ná gāṇi  
vāráyante || 3 || éto nv índraṇi stávaméśauam vásvaḥ sva-  
rájam | ná rádhasā mardhishan naḥ || 4 || prá stoshad ūpa  
gāsishae chrávat sáma giyámānam | abhí rádhasā jugurat  
|| 5 || 37 ||

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

## 31

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

॥३८॥ आ नो भ॒र दक्षिणेना॒भि स॒व्येन॒ प्र मृ॑श । इन्द्र॒मा नो॒ वसो॒र्निभी॑क् ॥६॥  
 उप॒ क॒म॒स्वा भ॑र धृ॒षता॒ धृ॒ष्णो ज॑नानाम् । अदा॑शू॒ष्टर॒स्य वे॑दः ॥७॥  
 इन्द्र॒ य उ॒ नु ते॒ अस्ति॒ वाजो॒ वि॒प्रेभिः॒ स॒नित्वः॑ । अ॒स्माभिः॒ सु तं॑ संनुहि ॥८॥  
 स॒द्योजु॑र्वस्ते॒ वाजा॑ अ॒स्मभ्यै॒ वि॒श्वश्च॑न्द्राः । व॒शैश्च॑ म॒क्षु ज॑रन्ते ॥९॥

ā no bhara dākshīṇenābhiḥ savyéna prá mṛiṣa | indra  
 má no vásor nír bhāk || 6 || úpa kramasvá bhara dhr̥ishatá  
 dhr̥ishṇo jánānām | ádāśūṣṭarasya védaḥ || 7 || indra yá u  
 nú te ásti vājo víprebhiḥ sánitvaḥ | asmābhiḥ sú tāṁ sa-  
 nuhi || 8 || sadyojúvas te vājā asmābhyam viśváścandrāḥ |  
 vāsaiḥ ca makshū jarante || 9 || ३८ ||

( ८२ ) द्वयशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी कषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ आ प्र द्र॒व प॒राव॑तोऽ॒र्वाव॑तश्च वृ॒त्रह॑न् । म॒धुः प्र॒ति प्र॑भर्मणि ॥१॥  
 ती॒व्राः सोमा॑सु आ ग॒हि सु॒तासो॑ मादयि॒ष्णवः॑ । पि॒बा दृ॒ष्ट्यथो॑चिषे ॥२॥  
 इ॒षा म॑न्दस्वादु तेऽ॒रं व॑राय म॒न्यवै॑ । भु॒वत्त इन्द्र॑ शं ह॒दे ॥३॥  
 आ त्व॑शत्र॒वा ग॒हि न्यु॑क्थानि च हू॒यसे॑ । उ॒पमे॑ रो॒चने॑ दि॒वः ॥४॥

Ā prá drava parāváte 'rvāvātaḥ ca vṛitrahan | mādhvah  
 prāti prābharmani || 1 || tivrāḥ sómāsa ā gahi sutāso māda-  
 yishṇavaḥ | pibā dadhr̥ig yáthocishé || 2 || ishā mandasvād  
 u té 'raṁ vārāya manyāve | bhúvat ta indra śam hṛidé  
 || 3 || ā tv āṣatrav ā gahi ny ūkthāni ca hūyase | upamé  
 rocané divāḥ || 4 ||

O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

## 82

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food – let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart's content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven's sublimest realm of light. 4

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदायकम् । प्र सोम इन्द्र हूयते ॥५॥

túbhyaayám ádribhiḥ sutó góbhiḥ śrító  
mádāya kām | prá sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्रं श्रुधि सु मे हवमस्मे सुतस्य गोमतः । वि पीतिं तृप्तिमश्नुहि ॥६॥  
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥  
यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । पिबेदस्य त्वमीशिषे ॥८॥  
यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

indra śrudhí sú me hávam asmé sutásya gómataḥ | ví  
pitīm triptīm aśnuhi || 6 || yá indra camaséshv á sómaḥ ca-  
múshu te sutáḥ | píbéd asya tvám īṣiṣhe || 7 || yó apsú can-  
drámā iva sómaḥ camúshu dádrīṣe | píbéd asya tvám īṣiṣhe  
|| 8 || yám te śyenáḥ padābharat tiró rájáñsy áspritam | pí-  
béd asya tvám īṣiṣhe || 9 || 2 ||

( ८३ ) त्र्यशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुमीदी ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥३॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमूतये ॥१॥

Devānām id ávo mahát tát á vṛṇīmahe vayám | vṛi-  
shṇām asmābhyam ūtāye || 1 ||

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this elixir of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings. 1



ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासंश्च प्रचेतसः ॥२॥  
 अति नो विष्पिता पुरु नौभिरपो न पर्षथ । यूयमृतस्य रथ्यः ॥३॥  
 वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं ह्यवृणीमहे ॥४॥  
 वामस्य हि प्रचेतस ईशानासो रिशादसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújah sádā vá-  
 ruṇo mitró aryamá | vṛidhāsaḥ ca prācetasah || 2 || āti no  
 vishpitā purú naubhír apó ná parshatha | yūyám ṛitāsya  
 rathyah || 3 || vāmám no astv aryaman vāmám varuṇa śān-  
 syam | vāmám hy āvṛiṇimāhe || 4 || vāmāsya hí pracetasa  
 īśānāṣo riśādasah | nēm ādityā aghāsya yát || 5 || ३ ||

॥४॥ वयमिहः सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हूमहे ॥६॥  
 अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥७॥  
 प्र भ्रातृत्वं सुदानवोऽध द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥  
 यूयं हि एषा सुदानव इन्द्रज्येष्ठा अभिद्यवः । अघा चिद्ध उत ब्रुवे ॥९॥

vayám id vaḥ sudānavah kshiyānto yānto ādhvann á |  
 dévā vṛidhāya hūmahe || 6 || ādhi na indraishbām víshṇo sa-  
 jātyānām | itā māruto āśvinā || 7 || prā bhrāṭṛitvám sudā-  
 navó 'dha dvitā samānyā | mātúr gārbhe bharāmahe || 8 ||  
 yūyám hí shṭhā sudānava índrajyeshṭhā abhídyavaḥ | ádhā  
 cid va ntā bruve || 9 || ४ ||

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

( ८४ ) चतुर्शीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काव्य उशाना ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

- ॥१॥ प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥  
 कविमिव प्रचेतसं यं देवासो अध हिता । नि मर्त्येष्वदाधुः ॥२॥  
 त्वं यविष्ठ दाशुषो नूः पाहि शृणुधी गिरः । रक्षां तोकमुत त्मना ॥३॥  
 कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥  
 दाशेम कस्य मनसा यज्ञस्य सहसो यहा । कदु वोच इदं नमः ॥५॥

84

Présthāṃ vo átithiṃ stushé mitráṃ iva priyám | agniṃ  
 rátham ná védyam || 1 || kavíṃ iva práchetasaṃ yám deváso  
 ádha dvitá | ní márttyeshv adadhúḥ || 2 || tvám yavisht́ha  
 dāśúsho nṛíṇḥ pāhi śṛiṇudhí girāḥ | rákshā tokám utá  
 tmánā || 3 || káyā te agne āngira ūrjo napād úpastutim | vá-  
 rāya deva manyáve || 4 || dāṣema káśya mánasā yajñāsya  
 sahaso yaho | kád u voca idám námah 5 || 5 ||

- ॥६॥ अधा त्वं हि नस्करो विश्वा अस्मभ्यै सुक्षितीः । वाजद्रविणसो गिरः ॥६॥  
 कस्य नूनं परीणसो धियो जिव्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥  
 तं मर्जयन्त सुक्रतुं पुरोयावानमाजिपु । स्वेषु क्षयेषु वाजिनम् ॥८॥  
 क्षेति क्षेमेभिः साधुभिर्नक्रियं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ádhā tvám hí nas káro víśva asmábhyam sukshitiḥ |  
 vājadraviṇaso girāḥ || 6 || káśya nūnám páriṇaso dhíyo jin-  
 vasi dampate | góshatā yásya te girāḥ || 7 || tám marjayanta  
 sukrátum puroyávānam ajishu svéshu ksháyeshu vājinam  
 || 8 || kshéti kshémebhiḥ sādhubhir nákir yám ghnánti hánti  
 yáh | ágne suvíra edhate || 9 || 6 ||

I adore fire-divine dear as a guest and loving as a friend  
who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son of energy, with what hymns shall I adore you, praise you, for your venerable pride? 4

O child of strength, tell me with what offering of the worshipper shall we present to you with devoted mind and what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings and songs delight you the most and whose prayers inspire you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is renowned for glorious deeds, who is mighty and champion in the battles of life. 8

He dwells at home with all efficient protections, whom none can harm but who himself can punish anyone. He becomes strong and prosperous with heroic children. 9

( ८५ ) पञ्चाशीतितमं सूक्तम्

( १-९ ) नवर्षस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । अश्विनौ देवते । गावत्री छन्दः ॥

- ॥७॥ आ मे हवँ नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥  
 इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥  
 अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥  
 शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥  
 छर्दियन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

85

Ā me hāvam nāsatyāśvinā gāchatam yuvām | mādghvaḥ  
 sōmasya pītāye || 1 || imām me stōmam aśvinemām me śrī-  
 ṇutam hāvam | mādghvaḥ sōmasya pītāye || 2 || ayām vām  
 kṛishṇo aśvinā hāvate vājīnīvasū | mādghvaḥ sōmasya pītāye  
 || 3 || śrīṇutam jaritūr hāvam kṛishṇasya stuvatō narā | mā-  
 dhvaḥ sōmasya pītāye || 4 || chardīr yantam ādābhyam vip-  
 rāya stuvatē narā | mādghvaḥ sōmasya pītāye || 5 || १

- ॥८॥ गच्छतं दाशुषो गृहमित्या स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥  
 युञ्जाथां रासभं रथे वीडङ्गे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥  
 त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥  
 नू मे गिरो नासत्याश्विना प्रावतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gāchatam daśuṣho grīhām itthā stuvatō aśvina | mā-  
 dhvaḥ sōmasya pītāye || 6 || yuñjāthām rāsabham rāthe vi-  
 dyaṅge vṛishanvasū | mādghvaḥ sōmasya pītāye || 7 || trīvan-  
 dhurēṇa trivṛitā rāthenā yatam aśvinā | mādghvaḥ sōmasya  
 pītāye || 8 || nū me gīro nāsatyāśvina prāvataṁ yuvām |  
 mādghvaḥ sōmasya pītāye || 9 || ८

O ever-true twin-divines, may you come to my invocation,  
—that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,—that  
you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines,  
lords of ample wealth,—that you drink the elixir of  
devotional love. 3

O leaders of all, may you hear the invocation of the charm-  
ing devotee, the hymner, who is praying,—that you drink  
the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings  
your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who  
thus praises you—that you drink the elixir of devotional  
love. 6

May you harness the mule to your firmly-jointed chariot  
which draws you,—that you drink the elixir of devotional  
love. 7

Come here, O twin-divines, with your three seated trian-  
gular chariot,—that you drink the elixir of devotional  
love. 8

O ever-true twin-divines, may you hasten quickly to listen  
to my praises,—that you drink the elixir of devotional  
love. 9

( ८६ ) षडशीतितमं सूक्तम्

( १-५ ) पञ्चवेण्यास्य सूक्तस्याङ्गिरसः कृष्णः कार्ष्णिर्विश्वको वा ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥९॥ उ॒भा हि दु॒स्त्रा भि॒षजा॑ म॒योभुवो॑भा दक्ष॒स्य वच॑सो बभूवथुः ।  
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॒ वि यौष्टं॑ स॒ख्या मुमो॑चतम् ॥१॥  
 क॒था नूनं॑ वां विम॑ना॒ उप॑ स्तवयु॒वं धियै॑ ददथुर्वस्यै॒ष्टये॑ ।  
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॒ वि यौष्टं॑ स॒ख्या मुमो॑चतम् ॥२॥  
 यु॒वं हि प्सा॑ पुरु॒भुजे॑ममे॒धतुं॑ वि॒ष्णाप्वे॑ ददथुर्वस्यै॒ष्टये॑ ।  
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॒ वि यौष्टं॑ स॒ख्या मुमो॑चतम् ॥३॥

86

Ubhā hī dasrā bhisajā mayobhuvobhā dākshasya vā-  
 caso babbhuvāthuh | tā vām viśvako havate tanūkrithé mā  
 no ví yaushtam sakhyā mumócatam || 1 || kathā nūnam vām  
 vīmanā ūpa stavad yuvām dhiyam dadathur vāsyaishṭaye |  
 tā vām viśvako — || 2 || yuvām hī shmā purubhujemām  
 edhatum vishnāpve dadāthur vāsyaishṭaye | tā vām viśvako  
 — || 3 ||

उ॒त त्वं वि॒रं ध॑न॒मामृ॑जी॒षिणं॑ दू॒रे चि॒त्सन्तु॑मवसे हवामहे ।  
 यस्य॑ स्वादि॒ष्टा सु॑मतिः पि॒तुर्यथा॑ मा नो॒ वि यौष्टं॑ स॒ख्या मुमो॑चतम् ॥४॥  
 ऋ॒तेन॑ दे॒वः सवि॑ता शमा॒यत॑ ऋ॒तस्य॑ शृ॒ङ्गमु॒र्विया॑ वि पप्रथे ।  
 ऋ॒तं सा॑माह॒ महि॑ चि॒त्पृत॑न्त्यतो मा नो॒ वि यौष्टं॑ स॒ख्या मुमो॑चतम् ॥५॥

utā tyam viram dhanasām rijishinam dūre cit sán-  
 tam ávase havāmahe | yasya svādishṭhā sumatiḥ pitur ya-  
 thā mā no ví yaushtam sakhyā mumócatam || 4 || řitēna  
 devāḥ savitā śamayata řitāsyā řṛṅgam urviyā ví papra-  
 the | řitām sāsāha máhi cit řṛitanyató mā no ví yaushtam  
 sakhyā mumócatam || 5 || १ ||

Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not severe our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not severe our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not severe our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not severe our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not severe our friendships, please come and set me free. 5



( ८७ ) सप्ताशीतितमं सूक्तम्

(१-६) षड्वत्स्यास्य सूक्तस्य वासिष्ठो युष्मकीक आङ्गिरसः प्रियमेधो वाङ्गिरसः कृष्णो वा ऋषिः ।  
अश्विनौ देवते । प्रगायः ( विषमर्चा बृहती, समर्चा मनोबृहती ) उन्दः ॥

॥ १० ॥

युष्मकी वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।  
मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥१॥  
पिबतं घर्म मधुमन्तमश्विना बर्हिः सीदत नरा ।  
ता मन्दसाना मनुषो दुरोण आ नि पातं वेदसा वयः ॥२॥  
आ वां विश्वाभिरूतिभिः प्रियमेधा अहृषत ।  
ता वर्तिर्यातमुप वृक्तबर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

87

Dyumní vām stómo aṣvinā krívir ná séka á gatam |  
mádhvaḥ sutásya sá divi priyó narā pātām gaurāv ivérine  
॥ 1 ॥ píbatam gharmaṁ mádhumantam aṣvinā barhīḥ sīda-  
tam narā | tá mandasānā mánusho duroṇā á ní pātām vé-  
dasā váyaḥ ॥ 2 ॥ á vām víśvābhīr ūtibhīḥ priyāmedhā ahū-  
shata | tá vartír yātam úpa vṛiktābarhisho júshtam yajñām  
dīvishtishu ॥ 3 ॥

पिबतं सोमं मधुमन्तमश्विना बर्हिः सीदतं सुमत् ।  
ता ब्रवृधाना उप सुष्टुतिं दिवो गन्तं गौराविवेरिणम् ॥४॥  
आ नूनं यातमश्विनाश्वेभिः प्रुषितप्सुभिः ।  
दस्त्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥५॥  
वयं हि वां हवामहे विपन्यवो विप्रासो वाजसातये ।  
ता वल्गू दस्त्रा पुरुदंससा धियाश्विना श्रुष्ट्या गतम् ॥६॥

píbatam sómam mádhumantam aṣvinā bar-  
hīḥ sīdatam sumát | tá vāvṛidhānā úpa sushtutīm divó  
gantām gaurāv ivérinam ॥ 4 ॥ á nūnām yātam aṣvināśvebhiḥ  
prushitāpsubhiḥ | dāsrā hīraṇyavartanī śubhas patí pātām  
sómam ṛitāvṛidhā ॥ 5 ॥ vayām hí vām hāvāmahe vipanyávo  
vīprāso vājasātaye | tá valgú dāsrā purudānsasā dhiyāṣvinā  
śrushty á gatam ॥ 6 ॥ 10 ॥

O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

( ८८ ) अष्टाशीतितमं सूक्तम्

( १-६ ) षडृचस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । प्रगाथः ( विषमर्चा बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥ १ ॥

तं वो द॒स्ममृ॒तीष॒हं व॒सोर्म॑न्दा॒नम॑न्ध॒सः ।  
 अ॒भि व॒त्सं न॒ स्वस॑रेषु धे॒नव॒ इन्द्रं॑ गी॒र्भिर्न॑वामहे ॥ १ ॥  
 द्यु॒क्षं सु॒दानुं॑ तवि॒षीभि॑रावृ॒तं गि॒रिं न॒ पु॒रु॒भोर्ज॑सम् ।  
 क्षु॒मन्तं॑ वा॒जं श॒तिनै॑ सह॒स्रिणै॑ म॒क्षू गो॑र्मन्तमीमहे ॥ २ ॥

88

Tām vo dasmām ṛitishāham vāsoṛ mandanām āndha-  
 sah | abhī vatsām nā svāsareshu dhenāva īndraṁ gīrbhīr  
 navāmahe || 1 || dyukshām sudānum tāviṣibhīr āvṛitaṁ gi-  
 rīm nā purubhōjasam | kshumāntam vājaṁ ṣatinam sahasrī-  
 nam makshū gōmantam imahe || 2 ||

न त्वा॑ बृ॒हन्तो॑ अ॒द्रंयो॑ वर॒न्त इन्द्र॑ वी॒ळ्वः ।  
 यद्वि॒त्ससि॑ स्तु॒वते॑ मा॒वते॑ वसु॒ नकि॑ष्टदा मि॒नाति॑ ते ॥ ३ ॥  
 योद्धा॑सि क॒त्वा श॑र्व॒सोत॑ दु॒सना॒ विश्वा॑ जा॒ताभि॑ म॒ज्मना॑ ।  
 आ त्वा॑यम॒र्क ऊ॒तये॑ वव॒र्तति॑ यं गो॒तमा॑ अजी॒जनन् ॥ ४ ॥  
 प्र हि॑ रि॒रिक्ष॑ ओ॒जसा॑ दि॒वो अ॒न्तेभ्य॑स्परि ।  
 न त्वा॑ वि॒व्याच॑ रज॒ इन्द्र॑ पा॒थिव॑मनु॒ स्वधां॑ वव॒क्षिथ॑ ॥ ५ ॥  
 नकिः॑ परि॒ष्टिर्म॑घवन्म॒घस्य॑ ते यद्वा॒शुषे॑ द॒शस्य॑सि ।  
 अ॒स्माकं॑ बो॒ध्युच॑थस्य चो॒दिता॑ मं॒हिष्ठो॑ वा॒जसा॑तये ॥ ६ ॥

nā tvā bṛihānto ādrayo  
 vāranta indra vilāvah | yād dītsasi stuvaté māvate vāsu  
 nākish tād ā mināti te || 3 || yóddhāsi krátvā śavasotā dan-  
 sánā vísvā jātābhi majmánā | ā tvāyām arkā ūtāye va-  
 vartati yām gótamā ājijanan || 4 || prá hí ririkshā ójasā divo  
 ántebhyas pári | ná tvā vivyāca rája indra párthivam ānu  
 svadhām vavakshitha || 5 || nākīḥ párishtīr maghavan ma-  
 ghāsya te yād dāśúshe daśasyási | asmākam bodhy ucā-  
 thasya coditā mánhishtho vājasātaye || 6 || 11 ||

We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

( ८९ ) एकोनवतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुष्पेवावृषी । इन्द्रो देवता । (१-४) प्रथमादिचतुर्गचां

प्रगायः ( विषमर्चा बृहती, समर्चा सतोबृहती ), (५-६) पञ्चमीषष्ठयोरनुष्टुप्,

(७) सप्तम्याश्च बृहती छन्दांसि ॥

॥ १२ ॥

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।  
 येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥१॥  
 अपाधमदुभिर्शस्तीरशस्तिहाथेन्द्रो द्युम्याभवत् ।  
 देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥२॥  
 प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।  
 वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥३॥

89

Bṛihád indrāya gāyata māruto vṛitrahāntamam | yéna  
 jyótir ájanayann ṛitāvṛidho devám devāya jágrivi || 1 || ápā-  
 dhamad abhīṣastir aṣastihāthéndro dyumny ábhavat | devás  
 ta indra sakhyāya yemire bṛihadbhāno mārudgaṇa || 2 || prá  
 va indrāya bṛihaté māruto bráhmārcata | vṛitrám hanati  
 vṛitrahá ṣatákratur vājreṇa ṣatáparvaṇā || 3 ||

अभि प्र भर धृषता धृषन्मनः श्रवश्चित्ते असद्बृहत् ।

अर्षन्त्वापो जवसा वि मातरो हनो वृत्रं जया स्वः ॥४॥

यज्ञायथा अपूर्व्यं मघवन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तन्ना उत द्याम् ॥५॥

abbhi prá bhara

dhṛishbatá dhṛishanmanah śrávaṣ cit te asad bṛihát | ár-  
 shantv ápo jávasā ví mātáro hánò vṛitrám jáyā svàh || 4 ||  
 yáj jáyathā apūrvya mághavan vṛitrahátyāya | tát pṛithi-  
 vīm aprathayas tát astabhnā utá dyām || 5 ||

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces, Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord, there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5

तत्ते यज्ञो अजायत तदुर्क उत हस्कृतिः । तद्विश्वमभिभूरसि यज्ञानं यच्च जन्त्वम् ॥६॥  
 आमासु पक्वमैरेय आ सूर्य रोहयो दिवि ।  
 घर्म न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥७॥

tát te yajñó  
 ajāyata tād arká utá háskṛitiḥ | tād viśvam abhibhūr asi  
 yāj jātām yāc ea jāntvam || 6 || āmāsu pakvām airaya ā  
 sūryam rohayo divi | gharmām ná sáman tapatā suvṛiktí-  
 bhir júshtam gírvaṇase bṛihát || 7 || 12 ||

( ९.० ) नवतितमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । प्रगाथः ( विषमर्चा बृहती,  
 समर्चा सतोबृहती ) छन्दः ॥

॥१३॥

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।  
 उप ब्रह्माणि सर्वानानि वृत्रहा परमज्या ऋवीषमः ॥१॥  
 त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत ।  
 तुविद्युन्नस्य युज्या वृणीमहे पुत्रस्य शर्वसो महः ॥२॥  
 ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिद्विता ।  
 इमा जुषस्व हर्यश्च योजनेन्द्र या ते अमन्महि ॥३॥

Ā no viśvāsu hávya índraḥ samātsu bhūshatu | ūpa  
 brāhmaṇi sávanāni vṛitrahá paramajyā řicīshamaḥ || 1 || tvām  
 dātá prathamó rádhāsām asy āsi satyá řīśanakṛít | tuvi-  
 dyumnāsyā yūjyā vṛiṇīmahe putrásyā řávaso maháḥ || 2 ||  
 brāhma ta indra gírvaṇaḥ kriyānte ánatidbhutā | imā ju-  
 shasva haryaśva yójanendra yá te ámanmahi || 3 ||

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Saman* hymns and also sing the *Brhat Saman* to Him who loves to hear praise-songs. 7

## 90

May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3



त्वं हि सत्यो मघवन्ननानतो वृत्रा भूरि न्यूञ्जसे ।  
 स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्च रयिमा कृधि ॥४॥  
 त्वमिन्द्र यशा अस्यृजीषी शवसस्पते ।  
 त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥५॥  
 तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।  
 महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्ववन् ॥६॥

tvām hi  
 satyó maghavann ánanato vritrá bhúri nyrinjāse | sá tvám  
 savishṭha vajrahasta dāśuṣhe 'rvāñcam rayim ā kṛidhi || 4 ||  
 tvām indra yaśá asy ṛijishí śavasas pate | tvám vritráṇi  
 hanisy apratīny éka íd ánatta carshanīdhrītā || 5 || tám n  
 tvā nimám asura prācetasam rádhō bhāgām ivemahe | ma-  
 hīva kṛtītiḥ śaraṇā ta indra prā te sumnā no aśnavan  
 || 6 || ॥

( १२ ) एकवचनितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेव्यपाला ऋषिका । इन्द्रो देवता । (१-२) प्रथमाद्वितीययोर्ऋचोः  
 पङ्क्तिः, (३-७) तृतीयादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

॥१४॥

कन्या३ वारवायती सोममपि सुताविदत् ।  
 अस्तं भरन्त्यब्रवीदिन्द्राय सुनवै त्वा शक्राय सुनवै त्वा ॥१॥  
 असौ य एषि वीरको गुहंगृहं विचाकेशत् ।  
 इमं जम्भसुतं पिब धानावन्तं करम्भिणामपूपवन्तमुक्थिनम् ॥२॥

Kanyā vār avayatī somam āpi srutāvidat | āstam bhā-  
 ranty abravīd indraya sunavai tvā śakrāya sunavai tvā | 1 ||  
 asaú yá éshi vírakó gṛihām-griham vicākaśad | imám jām-  
 bhasutam piba dhānāvantaṁ karambbiṇaṁ apūpāvantaṁ  
 ukthīnam || 2

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

## 91

A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

आ च॒न त्वा॑ चि॒कित्सा॒मोऽधि॑ च॒न त्वा॑ नेम॒सि ।  
 शनै॑रिव शन॒कैरिवेन्द्रा॑येन्द्रो परि॑ स्रव ॥३॥  
 कुवि॑च्छक॒त्कुवित्कर॑त्कुवि॒न्नो वस्य॑स॒स्कर॑त् ।  
 कुवि॑त्यति॒द्विषो॑ य॒तीरि॑न्द्रेण स॒ंगमा॑महे ॥४॥  
 इमा॑नि त्रीणि वि॒ष्टपा॑ तानी॒न्द्र वि रो॑हय ।  
 शिर॑स्त॒तस्यो॑र्व॒रामा॑दिदं म॒ उपो॑दरे ॥५॥

ā canā tvā cikitsāmó 'dhi canā tvā nēmasi |  
 śánair iva śanakaír ivēndrāyendo pári srava || 3 || kuvíc  
 chákat kuvít kárat kuvín no vásyasas kárat | kuvít pati-  
 dvísho yatír índrena saṁgāmāmabai || 4 || imáni trīṇi vi-  
 shṭápā tánindra ví rohaya | śíras tatásyorvárām ād idám  
 ma úpodāre || 5 ||

अ॒सौ च॒ या न॑ उ॒र्वरा॑दिमां तन्वं॑ म॒म ।  
 अथो॑ त॒तस्य॑ यच्छि॒रः सर्वा॑ ता रोम॒शा कृ॑धि ॥६॥  
 खे रथ॑स्य॒ खेऽन॑सः खे यु॒गस्य॑ शत॒क्रतो॑ ।  
 अ॒पा॒त्रमि॑न्द्र त्रि॒प्पु॒त्यकृ॑णोः सूर्य॑त्वचम् ॥७॥

asaú ca yá na urvárād imām tanvám  
 máma | átho tatásya yác chiráḥ sárvā. tá romaśá kṛidhi  
 || 6 || khé ráthasya khé 'nasaḥ khé yugásya śatakrato | apā-  
 lām indra trīṣh pūtyv ákṛiṇoḥ sūryatvacam || 7 || 14 ||

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

( ९२ ) द्वित्वनितमं मृत्तम्

(१-३३) त्रयस्त्रिंशद्वचन्यास्य सूक्तन्याङ्गितसः श्रुतकक्षः सुकक्षो वा ऋषिः । इन्द्रो देवता । (१) प्रथम-  
चोऽनुष्टुप्, (२-३३) द्वितीयादिद्वाविंशद्वचः गायत्री छन्दसी ॥

॥१५॥ पान्त॒मा वो अ॒न्धस॒ इन्द्र॑म॒भि प्र गा॑यत । वि॒श्वा॒माहँ॑ श॒तक्र॑तुं म॒हिष्ठं॑ च॒र्षणी॑नाम् ॥१॥  
 पु॒रुहू॑तं पु॒रुष्टु॑तं गा॒थान्य॑ । स॒नश्च॑रुतम् । इन्द्र॑ इति॒ ब्रवी॑तन ॥२॥  
 इन्द्र॑ इन्नो॒ महाना॑ दा॒ता वाजा॑नां नृ॒तुः । म॒हौ अ॑भि॒ज्ञा य॑मत् ॥३॥  
 अपा॑दु शि॒ष्यन्ध॑सः सु॒दक्ष॑स्य प्रहो॒षिणः॑ । इन्द्रो॑रिन्द्रो॒ यवा॑शिरः ॥४॥  
 तम्व॒भि प्रा॑चे॒तेन्द्रं॑ सोम॑स्य पी॒तये॑ । तदि॒द्वय॑स्य॒ वर्ध॑नम् ॥५॥

92

Pāntani a vo āndhasa indram abhi prā gāyata | visvā-  
 sāham śatákratum mánhishṭham carshanám || 1 || puruhū-  
 tām purushtutam gāthānyam sánaśrutam | indra iti bravī-  
 tana || 2 || indra in no mahánām datá vájánām nṛitúḥ | ma-  
 hān abhijñv á yamat || 3 || ápād u śipry āndhasaḥ sudá-  
 kshasya prahoshīṇaḥ | indor indro yāvāśiraḥ || 4 || tám v  
 abhi prācaténdram sómasya pītaye | tát id dhy āsya vár-  
 dhanam || 5 || 15 ||

॥१५॥ अस्य पी॒त्वा म॑दानां दे॒वो दे॒वस्यो॑जसा । वि॒श्वा॒भि भुव॑ना भुवत् ॥६॥  
 त्यमु॒ वः स॒त्रासा॑हुं वि॒श्वासु॑ गी॒र्ष्वार्य॑तम् । आ च्या॒वय॑स्युतये ॥७॥

asya pītvā mādānām devó devásyaújasa | visvābhi bhú-  
 vanā bhuvat || 6 || tyām u vah satrásāham visvāsu gīrshv  
 āyatam | á cyāvayasy ūtaye || 7 ||

May you sing the glory of that resplendent Lord, who accepts all your ablutions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

युध्मे सन्तमनर्वाणं सोमपामनपच्युतम् । नरमवार्यक्रतुम् ॥८॥  
 शिक्षां ण इन्द्र राय आ पुरु विद्वान् ऋचीषम् । अवा नः पार्ये धने ॥९॥  
 अतश्चिदिन्द्र ण उपा याहि शतवाजया । इषा सहस्रवाजया ॥१०॥

yudhmám sántam anarvá-  
 nam somapám ánapacyutam | náram avāryákratum || 8 || śi-  
 kshā ṇa indra rāyá á purú vidvāñ ṛcīshama | ávā naḥ  
 párye dhāne || 9 || átaś cid indra ṇa úpá yāhi śatāvājayā |  
 ishā saháśravājayā || 10 || 16 ||

॥१७॥ अयाम् धीवतो धियोऽर्विद्विः शक्र गोदरे । जयेम पृत्सु वज्रिवः ॥११॥  
 वृषम् त्वा शतक्रतो गावो न यवसेष्वा । उक्थेषु रणयामसि ॥१२॥  
 विश्वा हि मर्त्यत्वनानुकामा शतक्रतो । अगन्म वज्रिन्नाशमः ॥१३॥  
 त्वे सु पुत्र शवसोऽवृत्रन्कामकातयः । न त्वामिन्द्राति रिच्यते ॥१४॥  
 स नो वृषन्सनिष्ठया सं घोरया द्रवित्वा । धियाविद्धि पुन्य्या ॥१५॥

áyāma dhívato dhíyo 'rvadbliḥ śakra godare | jáyema  
 pritsú vajrivaḥ || 11 || vayám u tvā śatakrato gāvo ná yá-  
 vaseshv á | ukthéshu raṇayāmasi || 12 || víśvā hí martyatva-  
 nānukāmā śatakrato | áganma vajrin āśāsaḥ || 13 || tvé sú  
 putra śavasó 'vritran kāmakātayaḥ | ná tvām indráti ri-  
 cyate || 14 || sá no vṛishan sánishṭhayā sám ghoráyā dra-  
 vitnvá | dhiyáviddhi púramdhyā || 15 || 17 ||

॥१८॥ यस्ते नूनं शतक्रतुविन्द्रे द्युन्नितमो मदः । तेन नूनं मदे मदेः ॥१६॥

yás te nūnám śatakrataḥ indra dyumnítamo madaḥ |  
 téna nūnám máde madeḥ || 16 ||

The warrior whom none oppose and none can over-throw,  
the accepter of the devotion, the leader whose deeds cannot  
be hindered. 8

O resplendent omniscient, worthy of our praise, who  
knowest all things, may you send us plentiful riches. May  
you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food  
that gives hundred fold strength, a thousand fold  
strength. 10

O glorious Lord, the wielder of the bolt of justice, the  
cleaver of obstructions, may we, the possessor of wisdom,  
overpower evils in the battle of life by your vigour and  
wisdom. 11

O performer of selfless deeds, we try to greet you with our  
praises, as the herdsman tries to please the cattle by taking  
them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of  
justice, all mortal behaviours follow the innate desires may  
all that we crave be attained. 13

O source of strength, all men who cherish their wishes  
come to you for fulfilment; O resplendent Lord, none can  
surpass you. 14

O showerer of blessings, protect us through your care, with  
your most bounteous and speedy and yet terrifying  
actions. 15

O resplendent, performer of hundreds of deeds, may you  
be pleased to rejoice us whilst you rejoice in that most  
glorious exhilaration of our loving devotion. 16



यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदानमो मदः ॥१७॥  
 विश्वा हि यस्ते अद्रिवस्त्वादत्तः सत्यसोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥  
 इन्द्राय मद्ने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥  
 यस्मिन्विश्वा अधि श्रियो रणन्ति सप्तसंसदः । इन्द्रं सुते हवामहे ॥२०॥

yás te citráśravastamo yá  
 indra vṛitrahántamaḥ | yá ojodátamo mādah || 17 || vidmā  
 hí yás te adrivas tvádattaḥ satya śomapāḥ | viśvasu dasma  
 kṛishtīṣhu || 18 || índrāya mādthane sutám pári śṭobhantu  
 no girah | arkām arcantu kāravaḥ || 19 || yásmin viśvā ádhi  
 śríyo rānanti saptá samsádah | índraṃ suté havāmahe  
 || 20 || 18 ||

॥१९॥ त्रिकद्रुकेषु चेतनं देवासो यज्ञमन्नत । तमिद्वर्धन्तु नो गिरः ॥२१॥  
 आ त्वा विशन्तिवन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥२२॥  
 विव्यक्तं महिना वृषन्मक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥  
 अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्दवः ॥२४॥  
 अरमश्वाय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

trikadrakeshu cétanam deváso yajñām atnata | tám íd  
 vardhantu no girah || 21 || á tvā viśantv índavaḥ samudrām  
 iva síndhavaḥ | ná tvām indráti ricyate || 22 || vivyáktha  
 mahiná vṛiṣaṇ bhakshám sómasya jāgrive | yá indra ja-  
 ṭháreshu te || 23 || áram ta indra kuksháye sómo bhavatu  
 vṛitrahan | áram dhāmabhya índavaḥ || 24 || áram áśvāya  
 gāyati śrutákaksho áram gāve | áram índrasya dhāmne  
 || 25 ||

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

अरं हि प्मा सुतेषु णः सोमेष्विन्द्र भूषसि । अरं ते शक्र द्वावने ॥२६॥

āram hí shinā sutéshu ṇaḥ sómeshv indra bhūshasi |  
āram te śakra dāvāne || 26 || 19 ||

॥२०॥ पराकात्तच्चिदद्रिवस्त्वां नक्षन्त नो गिरः । अरं गमाम ते वयम् ॥२७॥  
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राघ्यं मनः ॥२८॥  
एवा रतिस्तुवीमघ विश्वेभिर्घायि धातृभिः । अघाचिदिन्द्र मे सचा ॥२९॥

parākāttāc cid adrivas tvām nakshanta no girāḥ | āram  
gaināma te vayām || 27 || evā hy āsi vīrayúr evā śūra utá  
sthiráḥ | evā te rādhyam mánah || 28 || evā rātis tuvimagha  
vīṣvebhir dhāyi dhātṛbhiḥ | ádhā cid indra me sácā || 29 ||

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३०॥  
मा न इन्द्राभ्यां दिशः सूरौ अकुप्वा यमन् । त्वा युजा वनेम तत् ॥३१॥  
त्वयेदिन्द्र युजा वयं प्रति ब्रुवीमहि स्पृधः । त्वमस्माकं तव स्मसि ॥३२॥  
त्वामिद्धि त्वायवोऽनुनोनुवतश्चरान् । सखाय इन्द्र कारवः ॥३३॥

mó shú brahméva tandrayúr bhúvo vājānām pate | mātśvā  
sutāsya gómataḥ || 30 || mā na indra abhy ādīṣaḥ sūro  
aktúshv ā yaman | tvā yujā vanema tát || 31 || tvāyéd indra  
yujā vayām prāti bruvīmahi sprīdhaḥ | tvām asmākaṁ tāva  
smasi || 32 || tvām íd dhí tvāyávo 'nunónuvataṣ cārān | sá-  
khāya indra kāravaḥ || 33 || 20 ||

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

( ९३ ) त्रिनवतितमं सूक्तम्

(१-३४) चतुस्त्रिंशद्वचस्यास्य सूक्तस्याङ्गिरसः सुकक्ष ऋषिः । (१-३३) प्रथमादित्रयस्त्रिंशद्वचामिन्द्रः,

(३४) चतुस्त्रिंशद्वचोऽभ्युदयः ऋषिः । गायत्री छन्दः ॥

॥२१॥ उद्धेदुभि श्रुतामघं वृषभं नयीपसम् । अस्तारमेषि सूर्य ॥१॥  
 नव यो नवति पुरो विभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥  
 स न इन्द्रः शिवः सखाश्चावद्रोमद्यवमत् । उरुधारेव दोहते ॥३॥  
 यदुद्य कच्च वृत्रहमुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥  
 यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

93

U'd ghéd abhi śrutānagham vṛishabhām nāryāpasam |  
 āstāram eshi sūrya || 1 || nāva yō navatīm puro bibhēda  
 bāhvōjasā | āhim ca vṛitrahāvadhīt || 2 || sā na īndraḥ śivāḥ  
 sākḥāsvāvad gōmad yāvamāt | nrūdḥāreva dohate || 3 || yād  
 adyā kác ca vṛitrahām udāgā abhi sūrya | sārvaṁ tād in-  
 dra te vāṣe || 4 || yād va pravṛiddha satpate nā marā iti  
 mānyase | utó tát satyām ít tāva || 5 || 21 ||

॥२२॥ ये सोमांसः परावति ये अर्वावति सुन्विरे । सर्वोस्तौ इन्द्र गच्छसि ॥६॥  
 तमिन्द्र वाजयामसि महे वृत्राय हन्तवि । स वृषा वृषभो भुवत् ॥७॥  
 इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः । युष्मि श्लोकी स सोम्यः ॥८॥  
 गिरा वज्रो न संभृतः सर्बलो अर्नपच्युतः । ववक्ष ऋष्यो अस्तृतः ॥९॥

yé sómāsaḥ parāvāti yé arvāvāti sunviré | sārvaūs tān  
 indra gachasi || 6 || tān īndraṁ vājayāmasi mahé vṛitrāya  
 hāntave | sā vṛishā vṛishabhó bhuvat || 7 || īndraḥ sā dāmane  
 kṛitā ōjishṭhaḥ sā māde hitāḥ | dyumnī ślokī sā somyāḥ  
 || 8 || girā vājro nā sambhṛitāḥ sábalō ānapacyutaḥ | vava-  
 kshā rishvó āstritah || 9 ||

O Sun, you\* ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; 1

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. 9

दुर्गे चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः । त्वं च मघवन्वशः ॥१०॥

durgé ein nah sugām kṛidhi gṛi-  
nānā indra girvaṇaḥ | tvām ca maghavan vāśaḥ || 10 || 22 ||

॥२३॥ यस्य ते नू चिदादिशं न मिनन्ति स्वरज्यम् । न देवो नाघिगुर्जनः ॥११॥  
अधा ते अप्रतिष्कृतं देवी शुष्मं सपर्यतः । उभे सुशिप्र रोदसी ॥१२॥  
त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु स्वात्ययः ॥१३॥  
वि यदहेरधं स्विषो विश्वे देवासो अक्रमुः । विदन्मृगस्य तौ अमः ॥१४॥  
आदु मे निवरो भुवद्ब्रह्मादिष्ट पौंसम् । अजातशत्रुरस्तृतः ॥१५॥

yāsya te nū cid ādīṣaṃ nā minānti svarājyam | nā devō  
nādhṛigur jānaḥ || 11 || ādhā te āpratishkutaṃ devī śuśh-  
maṃ saparyataḥ | ubhé suṣipra ródasī || 12 || tvām etād  
adhārayaḥ kṛiṣṇāsu rōhinīṣu ca | pāruṣhṇīṣu svātyayaḥ || 13 ||  
vī yād āher ādha tvishó víṣve devāso ákramuḥ |  
vidān mṛigāsya tān āmaḥ || 14 || ād u me nivaró bhuvad  
vṛitrahādīṣṭa paūnsyam | ājātaṣatrur āstṛitaḥ || 15 || 23 ||

॥२४॥ श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम् । आ शुषे राधसे महे ॥१६॥  
अया धिया च गव्यया पुरुणामन्पुरुष्टुत । यत्सोमेसोम आभवः ॥१७॥  
बोधिन्मना इदस्तु नो वृत्रहा भूयीसुतिः । भृणोतु शक्र आशिषम् ॥१८॥

śrutām vo vṛitrahāntaṃ prā śardhaṃ carṣaṇīnām |  
ā śushe rādhase mahé || 16 || ayā dhiyā ea gavyayā pūru-  
ṇāman pūruṣṭuta | yāt sóme-soma ābhavaḥ || 17 || bodhīn-  
manā id astu no vṛitrahā bhūryāsutiḥ | śṛiṇótu śakrá āśi-  
sham || 18 ||

O resplendent, worthy of our praise, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divines, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has no enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18



कया त्वं न उत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ भेर ॥१९॥  
कस्य वृषा सुते सचा नियुत्वान्वृषभो रणत् । वृत्रहा सोमपीतये ॥२०॥

kāyā tvām na ūtyābhi prā mandase vṛshan |  
kāyā stotṛibhya ā bhara || 19 || kāsya vṛśhā suté sácā ni-  
yútvan vṛshabhó ranat | vṛtrahá sómāpitaye || 20 || 24 ||

॥२१॥ अभी षु णस्त्वं रयिं मन्दसानः सहस्रिणम् । प्रयन्ता बोधि दाशुषे ॥२१॥  
पत्नीवन्तः सुता इम उशन्तो यन्ति वीतये । अपां जग्मिर्निचुम्पुणः ॥२२॥  
इष्टा होत्रा असृक्षतेन्द्रं वृधासो अध्वरे । अच्छावभृथमोजसा ॥२३॥  
इह त्या सधमाद्या हरी हिरण्यकेश्या । वोळ्हामभि प्रयो हितम् ॥२४॥  
तुभ्यं सोमाः सुता इमे स्तीर्णं बर्हिर्विभावसो । स्तोतृभ्य इन्द्रमा वह ॥२५॥

abhi shú nas tvām rayīm mandasānāḥ sahasrīnam | pra-  
yantā bodhi dāśúshe || 21 || pátnīvantah sutā imá usānto  
yanti vītāye | apām jāgmir nieumpunāḥ || 22 || ishtā hó-  
trā asṛikshaténdram vṛdhāso adhvare | áchāvabhrithám  
ójasā || 23 || ihá tyā sadhamādyā hārī hiraṇyakesyā | volhām  
abhi prāyo hitām || 24 || túbhyam sómāḥ sutā imé stīrnām  
barhír vibhāvaso | stotṛibhya índram ā vaha || 25 || 25 ||

॥२६॥ आ ते दक्षं वि रोचना दधद्रत्ना वि दाशुषे । स्तोतृभ्य इन्द्रमर्चत ॥२६॥  
आ ते दधामीन्द्रियमुक्था विश्वा शतक्रतो । स्तोतृभ्य इन्द्र मृळय ॥२७॥

ā te dāksham ví rocanā dādhdhāt rātnā ví dāsúshe | sto-  
tribhya índram arcata || 26 || ā te dadhāmīndriyām ukthā  
viśvā śatakṛato | stotṛibhya indra mṛīlaya || 27 ||

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir 'spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repitition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो । यदिन्द्र मृळयासि नः ॥२८॥  
 स नो विश्वान्या भर सुवितानि शतक्रतो । यदिन्द्र मृळयासि नः ॥२९॥  
 त्वामिद्वृत्रहन्तम सुतावन्तो हवामहे । यदिन्द्र मृळयासि नः ॥३०॥

bhadrām

-bhadram na á bhareśham ūrjam śatakrato | yád indra  
 mṛṇáyasi nah || 28 || sá no víśvāny á bhara suvitāni śata-  
 krato | yád indra mṛṇáyāsi nah || 29 || tvām íd. vṛtrahan-  
 tama sutāvanto havāmahe | yád indra mṛṇáyāsi nah  
 || 30 || 26 ||

॥२७॥ उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥३१॥  
 द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥३२॥

úpa no háribhiḥ sutám yahí madānām pate | úpa no  
 háribhiḥ sutám || 31 || dvitá yo vṛtrahántamo vidá índraḥ  
 śatákratuḥ | úpa no háribhiḥ sutám || 32 ||

त्वं हि वृत्रहन्नेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३३॥  
 इन्द्र इषे ददातु न ऋभुक्षणांमृभुं रयिम् । वाजी ददातु वाजिनम् ॥३४॥

tvām hí vṛtra-  
 hanm eshām pātá sómānām ási | úpa no háribhiḥ sutám  
 || 33 || índra ishé dadātu na ṛbhukṣhāṇam ṛbhúṃ rayim |  
 vājí dadātu vājínam || 34 || 27 ||

Bring to us what is **most auspicious**, O Performer of hundreds of noble **deeds**, bring to us food and strength; for O resplendent Lord **you have** been kind to us. 28

Bring to us **all blessings**, O Performer of selfless deeds; for O resplendent Lord, **you have** been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, **you have** been kind to us. 30

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of resplendence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34

[ अथ दशमोऽनुवाकः ॥ ]

( ९४ ) चतुर्नवतितमं सूक्तम्

( १-१२ ) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो बिन्दुः पूतदक्षो वा ऋषिः । मरुतो देवताः । गाथत्री छन्दः ॥

॥२८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् । युक्ता वह्नी रथानाम् ॥१॥  
 यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम ॥२॥  
 तत्सु नो विश्वे अर्य आसदां गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥  
 अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विनां ॥४॥  
 पिबन्ति मित्रो अर्यमा तनां पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥५॥  
 उतो न्वस्य जोषमौ इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥६॥

94

Gaúr dhayati marútām śravasyúr mātá maghónām |  
 yuktá váhni ráthānām | 1 || yāsya devá upásthe vrata víšve  
 dhāráyante | sūryamása dṛṣé kām || 2 || tát sá no víšve  
 arýá á sádā grīṇanti karávaḥ | marútaḥ sōmapitaye || 3 ||  
 ásti sómo ayám sutáḥ píbanty asya marútaḥ | ntá svarájo  
 aśvinā || 4 || píbanti mitró aryamá tána putásya varuṇaḥ |  
 trishadhastháśya jávataḥ || 5 || ntó nv áśya jósham án ín-  
 draḥ sutásya gómataḥ | prátár hóteva matsati || 6 || 28 ||

॥२९॥ कदत्विषन्त सूर्यस्तिर आप इव स्विधः । अर्षन्ति पूतदक्षसः ॥७॥  
 कद्धो अद्य महानौ देवानामवो वृणे । त्मना च दुस्सर्वर्चसाम् ॥८॥

kád atvishanta suráyas tirá ápa iva sridhaḥ | árshanti  
 pūtádakshasaḥ || 7 || kád vo adyá mahánām devánām ávo  
 vṛṇe | tmánā ca dasmávarcasām || 8 ||

The cow (Firmament), the famous mother of the wealthy rain shedding clouds —she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. 1

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

आ ये विश्वा पार्थिवानि पप्रथन्नोच॒ना दि॒वः । म॒रुतः सोम॑पीतये ॥९॥  
 त्वान्नु पु॒तद॑क्षसो दि॒वो वो म॒रुतो हु॒वे । अ॒स्य सोम॑स्य पी॒तये ॥१०॥  
 त्वान्नु ये वि रोद॑सी तस्त॒भुर्म॒रुतौ हु॒वे । अ॒स्य सोम॑स्य पी॒तये ॥११॥  
 त्वं नु मा॒रुतं ग॒णं गि॒रिष्ठां वृष॑णं हु॒वे । अ॒स्य सोम॑स्य पी॒तये ॥१२॥

ā yé viśvā pāṛthivāni  
 paprāthan rocana divāḥ | marútaḥ sômapitaye || 9 || tyān nú  
 pūtadakshaso divó vo maruto huve | asyā-sômasya pītāye  
 || 10 || tyān nú yé ví ródasi tastabhúr marúto huve | asyā  
 sômasya pītāye || 11 || tyām nú mārutam gaṇām girishṭhām  
 vṛiṣhaṇam huve | asyā sômasya pītāye || 12 || २० ||

( ९-१२ ) पञ्चनवतितमं सूक्तम्

(१-९) गवर्धस्यास्य सूक्तम्याङ्गिरसस्तिरश्वीर्कृषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥३०॥

आ त्वा गि॒रो र॒थीरि॒वास्थुः सु॒तेषु॑ गिर्वणः ।  
 अ॒भि त्वा स॑म॒नूष॑तेन्द्र व॒त्सं न मा॒तरं ॥१॥  
 आ त्वा शु॒क्रा अ॑नुच्यवुः सु॒तासं॑ इन्द्र गिर्वणः ।  
 पि॒बा त्व॑स्यान्ध॒स इन्द्र॑ विश्वा॒सु ते हि॑तम् ॥२॥  
 पि॒बा सोमं॑ मदा॒य क॑मिन्द्र श्ये॒नाभृ॑तं सु॒तम् ।  
 त्वं हि श॑श्व॒तीनां॑ प॒ती रा॒जा वि॒शाम॑सि ॥३॥

Ā tvā gīro rathīr ivāsthuh sutéshu girvaṇaḥ | abhī tvā  
 sām anūshatēndra vatsām ná mātaraḥ || 1 || ā tvā śukrā  
 anucyavuh sutāsa indra girvaṇaḥ | pibā tv āsyāndhasa indra  
 viśvasu te hitām || 2 || pibā sômam mādāya kām indra  
 syenābhṛitam sutām | tvām hī śaśvatīnām pāti rāja viśām  
 āsi || 3 ||

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

## 95

O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3



श्रुधी हवै तिरश्या इन्द्र यस्त्वा सपर्यति ।  
 सुवीर्यस्य गोमतो रायस्पृधिं मुहौ असि ॥४॥  
 इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।  
 चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥५॥

ṣṛndhī hāvaṃ tiraṣeyā índra yás tvā saparyāti |  
 suvīryasya gómato rāyás pūrdhī mahāñ asi || 4 || índra yás  
 te náviyasīm gīram mandráṃ ájījanat | eikitvínmanasaṃ  
 dhíyaṃ pratnām ṛitasya pipyúṣhīm || 5 || 30 ||

३३१४

तमुं ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।  
 पुरुष्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥  
 एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।  
 शुद्धैरुक्थैर्वीवृध्वांसं शुद्ध आशीर्वीन्ममत्तु ॥७॥  
 इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरुतिभिः ।  
 शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥८॥  
 इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।  
 शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिषाससि ॥९॥

tām u śṭavāma yāṃ gīra índram ukthāni vāvṛidhúḥ |  
 purúṇy asya paúṃsyā síshāsanto vanāmahe || 6 || éto nv ín-  
 dram stāvāma ṣuddhām ṣuddhēna sāmna | ṣuddhaír ukthaír  
 vāvṛidhvāṃsaṃ ṣuddhā āśīrvān mamattu || 7 || índra ṣuddhó  
 na á gahi ṣuddhāḥ ṣuddhābhir ūtibhiḥ | ṣuddhó rayīm ní  
 dhāraya ṣuddhó mamaddhi somvāḥ || 8 || índra ṣuddhó hí  
 no rayīm ṣuddhó rātnāni dāśúshe | ṣuddhó vṛitrāṇi jighnase  
 ṣuddhó vājaṃ síshāsasi || 9 || 31 ||

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAN hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

( ९६ ) षण्णवतितमं सूक्तम्

(१-२१) एकविंशत्युच्यस्यास्य सूक्तस्य मारुतो द्युतान आङ्गिरसस्मिन्नीर्वा ऋषिः । (१-१३, १४, १६-२१)

प्रथमादित्रयोदशर्चा चतुर्दश्याः पादत्रयस्य षोडश्यादिषण्णवत्तन्द्रः, (१४) चतुर्दश्यास्तुरीयपादस्य मरुतः, (१५)

षष्ठ्यदिषोडशर्चाञ्च त्रिष्टुप्, (४) चतुर्थ्या विराट्, (२१) एकविंश्याश्च पुरस्ताज्ज्योतिस्त्रिष्टुप् छन्दांसि ॥

॥३२॥

अस्मा उषास आतिरन्त याममिन्द्राय नक्तमूर्म्याः सुवाचः ।

अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥

अतिविद्धा विधुरेणां चिदस्त्रा त्रिः सप्त सानु संहिता गिरीणाम् ।

न तद्देवो न मर्त्यस्तुतुर्याद्यानि प्रवृद्धो वृषभश्चकार ॥२॥

इन्द्रस्य वज्र आयसो निर्मिच्छ इन्द्रस्य बाह्वोर्भूयिष्ठमोजः ।

शीर्षन्निन्द्रस्य क्रतवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

96

Asmá ushása átiranta yāmam índrāya náktam ūrmyāḥ  
 suvācaḥ | asmá āpo mātaraḥ sapta tāsthur nṛībhyas tārāya  
 sīndhavaḥ supārah | 1 || ātividhā vithurēṇ cid āstrā trīḥ  
 sapta sām sāmhitā girmām | ná tād devó ná mártyas tu-  
 turyad yāni prāvṛiddho vṛishabhāḥ cakāra || 2 || índrasya  
 vājra āyasó nīmishā índrasya bāhvór bhūyishṭham ójah |  
 śīrshāmi índrasya krátavo nireká āsān ēshanta śrútyā  
 upāké || 3 ||

मन्ये त्वा यज्ञियं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम् ।

मन्ये त्वा मत्वनामिन्द्र केतुं मन्ये त्वा वृषभं चर्षणीनाम् ॥४॥

आ यद्वाज्रं बाह्वोरिन्द्र धत्से मदच्युतमहये हन्तवा उ ।

प्र पर्वता अनवन्त प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् ॥५॥

mānye tvā yajñīyam yajñīyānām mānye tvā  
 cyāvanam ācyutānām | mānye tvā sātvanām indra ketum  
 mānye tvā vṛishabhām carṣaṇīnām || 4 || á yád vājram  
 bāhvór indra dhátse madaacyútam áhaye hāntavá u | prá  
 párvatā ánavanta prá gāvaḥ prá brahmāṇo abhinákshanta  
 índram || 5 || .12 ||

For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. <sup>1</sup>

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. <sup>2</sup>

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. <sup>3</sup>

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. <sup>4</sup>

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. <sup>5</sup>

॥३३॥

तमुं ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।  
 इन्द्रेण मित्रं दिधिषेम गीर्भिरुपो नमोभिर्वृषभं विशेम ॥६॥  
 वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।  
 मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥  
 त्रिः षष्टिस्त्वा मरुतो वावृधाना उस्त्रा इव राशयो यज्ञियासः ।  
 उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा विधेम ॥८॥

tām u śhṭavāma yā imā jajāna viśvā jātāny ávarāṇy  
 asmāt | indreṇa mitrām didhishema gīrbhír úpo námobhir  
 vṛishabhām viṣema || 6 || vṛitrāsya tvā śvasáthād íshamānā  
 viśve devā ajahur yé sákhāyaḥ | marúdbhir indra sakhyām  
 te astv áthemā viśvāḥ prítanā jayasi || 7 || triḥ shasṭís tvā  
 marúto vāvṛidhānā usṛā iva rāśāyo yajñíyāsaḥ | úpa tvé-  
 maḥ kṛidhí no bhāgadhéyaṁ śúśhmaṁ ta enā havishā vi-  
 dhema || 8 ||

तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।  
 अनायुधासो असुरा अदेवाश्चक्रेण तां अप वप ऋजीषिन् ॥९॥  
 मह उग्राय त्वसे सुवृक्ति प्रेरय शिवतमाय पश्वः ।  
 गिर्वाहसे गिर इद्राय पूर्वीर्धेहि तन्वे कुविदङ्ग वेदत् ॥१०॥

tigmām áyudham marútām ánikam kás ta in-  
 dra prátí vájraṁ dadharsha | anāyudhāso ásurā adevāś ca-  
 kréna tān ápa vapa ṛijīṣin || 9 || mahá ugrāya taváse su-  
 vṛiktím préraya śivátamāya paśvāḥ | gírvāhase gíra índrāya  
 pūrvír dhehí tanvè kuvíd aṅgá védat || 10 || ३३ ||

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abandoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

॥३४॥

उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।  
 नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥  
 तद्विविद्धि यत् इन्द्रो जुजोषत्सुहि सुष्टुतिं नमसा विवास ।  
 उप भूष जरितर्मा रूवण्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥  
 अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।  
 आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥१३॥

nkthāvāhase vibhvè manīṣāṃ drūṇā ná pāram īrayā  
 nadīnām | ní sprīṣa dhiyā tanvi śrutāsya jūṣṭatarasya ku-  
 vid āṅgā védat || 11 || tād vividdhi yāt ta índro jūjoshat  
 stuhí śnshṭutīm nāmasā vivāsa | ūpa bhūṣha jaritar mā ru-  
 vanyah śrāvāya vācam kuvīd āṅgā védet || 12 || āva drapsó  
 aṅṣumátim atishṭhad iyanāḥ kṛiṣṇo daśābhiḥ sahasraih |  
 ávat tám índrah śacya dhāmantam āpa snéhitir nṛimāṇā  
 adhatta || 13 ||

द्रप्समपश्यं विपुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।  
 नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणा युध्यताजौ ॥१४॥  
 अथ द्रप्सो अंशुमत्या उपस्थेऽधारयन्त्यै नित्विषाणः ।  
 विशो अदेवीरभ्याऽचरन्तीर्वृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsām apaśyam viṣuṇe cārantam upahvaré  
 nadyò aṅṣumátyāḥ | nábhò ná kṛiṣṇām avatasthivāṅsam  
 iśhyāmi vo vṛiṣhaṇo yūdhyatājan || 14 || ádha drapsó aṅṣu-  
 mátyā upāsthé 'dhārayat tanvām titvishaṇāḥ | viṣo ádevīr  
 abhy ācārantir bṛihaspátinā yujéndrah sasāhe || 15 || ३४ ||

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. <sup>11</sup>

Perform those of your ceremonies that the resplendent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of residence hear your praise. May He Quickly give ample wealth. <sup>12</sup>

The swift-moving darkness of nescieves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. <sup>13</sup>

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; "Conquer him in battle". <sup>14</sup>

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. <sup>15</sup>



॥३५॥

त्वं ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।  
 गूळहे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥१६॥  
 त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ ।  
 त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥  
 त्वं ह त्यदृषभ चर्षणीनां घ्नो वृत्राणां तविषो बभूथ ।  
 त्वं सिन्धूरसृजस्तस्तभानान्वमपो अजयो दासपत्नीः ॥१८॥  
 स सुक्रतू रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवात् ।  
 य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥  
 स वृत्रहेन्द्रश्चर्षणीधृत् सुष्टुत्या हव्यं हुवेम ।  
 स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥  
 स वृत्रहेन्द्रं क्रभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।  
 कृष्वन्नपांसि नर्या पुरुणि सोमो न पीतो हव्यः सखिभ्यः ॥२१॥

tvām ha tyāt saptābhyo jāyamāno 'ṣatrūbhyo abhavah  
 śātrur indra | gūḷhé dyāvāpṛithivī ānv avindo vibhumād-  
 bhyo bhūvanebhyo raṇam dhāḥ ॥ 16 ॥ tvām ha tyād apra-  
 timānam ōjo vājreṇa vajrin dhrishitō jaghantha | tvām śuṣh-  
 ṇasyāvātiro vādhatrais tvām ga indra śācyéd avindah  
 ॥ 17 ॥ tvām ha tyād vṛishabha carshaṇīmām ghaṇō vṛitrā-  
 ṇām tavishō babbūtha | tvām sindhūnīr asṛijas tastabhānām  
 tvām apō ajayo dāsapatnīḥ ॥ 18 ॥ sá sukrātū raṇitā yāḥ su-  
 téshv ānuttamanyur yō āheva revān | yā éka ín nāry āpānsi  
 kártā sá vṛitrahā prátid anyām āhuḥ ॥ 19 ॥ sá vṛitrahén-  
 draḥ carshaṇīdhṛt tām sṇsūtutvā hávyam huvema | sá prā-  
 vitā maghāvā no 'dhivaktā sá vājasya śravasyāsya dātā  
 ॥ 20 ॥ sá vṛitrahéndra ṛibhukshāḥ sadyō jajñānō hávyo ba-  
 bhūva | kṛiṇvām āpānsi nāryā purūṇi sómo ná pītō hávyah  
 sākhibhyah ॥ 21 ॥ 35 ॥

Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot be repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21

( ९.७ ) सप्तमवतितमं सूक्तम्

(१-१५) पञ्चदशर्चस्याग्न्य सूक्तस्य काश्यपो रेभ ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चा बृहती,  
 (१०, १३) दशमीत्रयोदशयोगतिजगती, (११-१२) एकादशीद्वादशयोस्परिष्टाबृहती,  
 (१४) चतुर्दश्यास्त्रिष्टुप्, (१५) पञ्चदश्याश्च जगती छन्दांसि ॥

॥३६॥

या इन्द्र भुज अभरः स्वर्वा असुरेभ्यः ।  
 स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तवर्हिषः ॥१॥  
 यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।  
 यजमाने सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पणौ ॥२॥  
 य इन्द्र सस्त्यव्रतोऽनुष्वापमदेवयुः ।  
 स्वैः ष एवैर्मुमुत्पोष्य रयिं संनुतर्धेहि तं ततः ॥३॥

97

Yā indra bhūja ābharah svārvān āsurebhyah | stotā-  
 ram īn maghavann asya vardhaya yé ca tvé vṛiktābarhi-  
 shah || 1 || yām indra dadhishé tvām āsvam gām bhāgām  
 āvyayam | yājamane sunvati dākṣiṇāvati tāsmin tām dhehi  
 mā paṇau || 2 || yā indra sásty avratō 'nushvāpam ādeva-  
 yuh | svaiḥ shā évair mumurat pōshyam rayim sanutār  
 dhehi tām tátah || 3 ||

यच्छक्रामि परावति यदवावति वृत्रहन् ।  
 अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥४॥  
 यद्वामिं गेचने दिवः समुद्रस्याधि विष्टिं ।  
 यत्पार्थिवे सदाने वृत्रहन्तम् यदुन्नरिक्ष आ गहि ॥५॥

yác chakrási parāvāti yád arvāvāti  
 vṛitrahan | átas tvā gīrbhír dyugád indra keṣibhiḥ sutāvān  
 ā vivāsati || 4 || yád vāsi rocané divāḥ samudrāsyaádhi vi-  
 shṭāpi | yát pārbhīve sādane vṛitrahantama yád antāriksha  
 ā gahi || 5 || 36 ||

O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you—Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

॥३७॥

स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।  
 मादयस्व राधसा सूनृतावितेन्द्र राया परीणसा ॥६॥  
 मा न इन्द्र परा वृणग्भवो नः सधमायः ।  
 त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥७॥  
 अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।  
 कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá naḥ sómeshu somapāḥ sutéshu śavasas pate | mādā-  
 yasva rādhasā sūnṛitāvatēndra rāyā pārīṇasā || 6 || mā na  
 indra pārā vṛiṇag bhāvā naḥ sadhamādyah | tvām na ūti  
 tvām ín na ápyam mǎ na indra pārā vṛiṇak || 7 || asmé in-  
 dra sácā suté ní shadā pītāye mādhu | kṛidhí jaritré ma-  
 ghavann ávo mahád asmé indra sácā suté || 8 ||

न त्वा देवास आशत न मर्त्यसो अद्रिवः ।  
 विश्वा जातानि शवसाभिभूरसि न त्वा देवास आशत ॥९॥  
 विश्वाः पृतना अभिभूतरं नरं सजुस्ततश्चुरिन्द्रं जजनुश्च राजसे ।  
 क्रत्वा वरिष्ठं वरं आसुरिमुतोऽग्रमोजिष्ठं तवसे तरस्विनम् ॥१०॥

ná tvā de-  
 vāsa āṣata ná mǎrtyāso adrivaḥ | víśvā jātāni śavasābhi-  
 bhūr asi ná tvā devāsa āṣata || 9 || víśvāḥ pṛítanā abhibhū-  
 taram nāram sajúts tatakshnr índram jajanus ca rājāse |  
 krátvā vāriṣṭham vāra āmúrim utógrām ójishṭham tavā-  
 sam tarasvínam || 10 || 37 ||

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy; you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

॥३८॥

समी रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।  
 स्वर्पति यदी वृधे धृतव्रतो ह्योजसा समूतिभिः ॥११॥  
 नेमि नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।  
 सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्कभिः ॥१२॥  
 तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवीसि ।  
 मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्वाये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sām im rebhāso asvarann indram sōmasya pītāye | svār-  
 patim yād im vṛidhē dhṛitāvratō hy ōjasā sām ūtibhiḥ  
 || 11 || nemim namanti cākshasā meshām viprā abhisvārā |  
 sudītāyo vo adrúhō 'pi kārṇe tarasvīnaḥ sām ṛikvabhiḥ  
 || 12 || tām indram jōhavimi maghāvānam ugrām satrá dá-  
 dhānam āpratishkutam śavānsi | mánbishtho gīrbhūr ā ca  
 yajñīyo vavártad rāyē no vísvā supáthā kṛīnotu vajrī || 13 ||

त्वं पुर इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाशयध्वै ।  
 त्वद्भिश्चानि भुवनानि वज्रिन्यावा रेजेते पृथिवी च भीषा ॥१४॥  
 तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि भूरि ।  
 कदा न इन्द्र राय आ दशस्येर्विश्वप्स्यस्य स्पृहयाय्यस्य राजन् ॥१५॥

tvām pūra indra cikīd enā vy ōjasā śavishthā śakra nā-  
 śayādhyai | tvád vísvāni bhúvanāni vajrin dyāvā rejete pṛi-  
 thivī ca bhīṣā || 14 || tām ma ṛitām indra śūra citra pātva  
 apó ná vajrin duritāti parshi bhūri | kadā na indra rāyā ā  
 daśasyer vísvāpsnyasya spṛihayāyyasya rajan || 15 || ॐ

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharmed. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15



( ९८ ) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्याङ्गिरसो वृमेध ऋषिः । इन्द्रो देवता । (१-६, ८) प्रथमादि-

वृषद्वयस्याष्टम्या ऋचश्चोष्णिक्, (७, १०-११) सप्तमीदशम्येकादशीनां ककुप्,

(९, १२) नवमीद्वादस्योश्च पुर उष्णिक् छन्दांसि ॥

॥१॥ इन्द्राय॒ सामं गाय॑त॒ विप्रा॑य बृ॒हते बृ॒हत् । ध॒र्म॒कृ॒ते वि॒प॒श्चिते॑ प॒न॒स्यवे॑ ॥१॥  
 त्वमिन्द्राभिभूर॑सि त्वं सूर्य॑मरोचयः । विश्व॑कर्मा विश्व॑देवो मह्यं॑ असि ॥२॥  
 विभ्राज॑ज्योतिषा स्व॑रगच्छो रोच॑नं दिवः । दे॒वास्त॑ इन्द्र॒ सख्या॑य॒ येमिरे॑ ॥३॥  
 एन्द्रं॑ नो गधि प्रियः सत्राजि॑दगोह्यः । गिरि॑र॒न विश्व॑तस्पृथुः पति॑र्दिवः ॥४॥  
 अ॒भि हि स॑त्य सोमपा उ॒भे ब॒भूथ॑ रोद॒सी । इन्द्रा॑सि सु॒न्वतो॑ वृधः पति॑र्दिवः ॥५॥  
 त्वं हि श॑श्वतीनामिन्द्रं दु॒र्ता पु॒राम॑सि । हु॒न्ता दस्यो॑र्मनोवृधः पति॑र्दिवः ॥६॥

98

Indraya sāma gayata viprāya bṛihaté bṛihāt | dharmakṛite vipaśchite panasyāve " 1 " tvām indrabhūbhūr asi tvām sūryam arocayaḥ | viśvakarmā viśvādevo mahān asi || 2 || vibhrajāṇi jyōtisha svār āgachō rochanam divāḥ | devās ta indra sakhyāya yemire " 3 " éndra no gadhi priyāḥ satrājīd āgohyaḥ " girir nā viśvātas prithūḥ pātir divāḥ " 4 || abhi hi satya somapā ubhé babhūtha rōdasi " indrāsi sunvatō vṛidhāḥ pātir divāḥ " 5 " tvām hi śaśvatmān indra darta purām āsi | hantā dāsyor manor vṛidhāḥ pātir divāḥ " 6 " १ ॥

॥२॥ अथा॑ हीन्द्र॒ गिर्व॑ण॒ उपे॑ त्वा कामान्महः॒ संसृ॑ज्महे । उदे॒व॒ यन्त॑ उ॒दभिः॑ ॥७॥  
 वार्ण॑ त्वा य॒व्याभिर्व॑र्धन्ति शूर॒ ब्रह्मा॑णि । वा॒वृ॒ध्वांसं॑ चिद॒द्रिवो॑ दि॒वेदि॒वे ॥८॥

ādha hindra girvaṇa ūpa tva kāmān mahāḥ saṣṛijmahe " udēva yānta udābhīḥ " 7 " vār nā tva yayābhlr vārdhanti śura brāhmaṇi | vāvṛidhvaṅsam cid adriyo divé-dive " 8 ||

Sing a *Saman* hymn, a *Brhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

Your are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can cancel and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

युञ्जन्ति हरीं इषिरस्य गार्धयोरो रथं उरुयुगे । इन्द्रवाहा वचोयुजा ॥९॥  
 त्वं न इन्द्रा भरं ओजो नृमृणं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥  
 त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुम्रमीमहे ॥११॥  
 त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

ynñjānti hārī ishīrasya gāthayorau rātha urūyuge | indra-  
 vāha vacoyūja 9 tvām na indrā bharañ ōjo nṛmṛṇaṃ  
 śatakrato vicarshaṇe | ā virāṃ pṛitanashāham 10 || tvām  
 hī naḥ pitā vaso tvām matā śatakrato babhūvitha | ādhā  
 te sumamāmahe 11 tvām śushmin puruhūta vājayan-  
 tam ūpa bruve śatakrato | sā no rasva suvīryam || 12 || 2 ||

( ९.९. ) नवनवनिर्गमं सूक्तम्

(१-८) अष्टवंश्याम्य सूक्तस्याङ्गिरसो नृमृणं कृषिः । इन्द्रो देवता । प्रगायः

( विपमर्चा बृहती, समर्चा सतो बृहती ) छन्दः ॥

॥३॥

त्वामिदा ह्यो नरोऽपीप्यन्वज्जिन्मूर्णयः ।  
 स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥१॥  
 मत्स्या सुशिप्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।  
 तव श्रवाँस्पुपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥२॥

99

Tvām idā hyo náró 'pīpyan vajrin bhūrṇayah | sā in-  
 dra stómavāhasām ihā śrudhy ūpa svāsaram ā gahi || 1 ||  
 mātsvā suṣipra harivas tād īmahe tvé ā bhūshanti vedhā-  
 sah | tāva śrāvāṅsy upamāny nkthyā sutēshv indra girva-  
 nah || 2 ||

With holy songs are yoked to the broad wide-yoked chariot,  
carrying the resplendent Sun, the two horses moving at the  
word-signal. 9

O resplendent, all beholding and bounteous, bring us  
strength and valour; we solicit you the host over-powering  
champion. 10

O giver of dwellings, you have been our father, and our  
mother, O performer of hundreds of sacred deeds, we pray  
for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by  
many, I praise you, keen acceptor of offerings; may you  
give wealth. 12

O thunderer, your rich and opulent worshippers—every  
day, to-day and yesterday have been offering devotion;  
which you have accepted. Listen to us O resplendent, who  
offer you praise. May you please come to our dwell-  
ings. 1

O Lord of vital faculties, handsome and fair, rejoice, we  
pray to you. May your votaries come to you. O resplen-  
dent, lover of songs, may your glories be exemplary and  
claim our lauds. 2

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।  
 वमूनि जाते जनमान् ओजसा प्रति भागं न दीधिम ॥३॥  
 अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।  
 सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥  
 त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।  
 अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥  
 अनु ते शुष्मं तुर्यन्तमीयतुः क्षोणी शिशुं न मातरा ।  
 विश्वास्ते स्पृधः श्रथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वासि ॥६॥

śráyanta iva sūryam víśvéd índrasya bhakshata |  
 vásūni jāté jánamāna ójasā prāti bhāgām ná dīdhima || 3 ||  
 ānarsarātiṃ vasudām-ūpa stuhi bhadrá índrasya rātayaḥ |  
 só asya kāmam vidható ná roshati máno dānāya codāyan  
 || 4 || tvām indra prátūrtishv abhí víśvā asi sprīdhaḥ | aśas-  
 tihá janitá viṣvatūr asi tvām tūrya tarushyatāḥ || 5 || ānu  
 te śúshmam turáyantam īyatuh kshoní śiṣum ná mātārā |  
 víśvās te sprīdhaḥ śnathayanta manyāve vṛitrām yád indra  
 tūrvasi || 6 ||

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।  
 आशुं जेतारं हेतारं रथीतममतूर्तं तुभ्यावृधम् ॥७॥  
 इष्कर्तारमनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम् ।  
 समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम् ॥८॥

itá ūtí vo ajāram prahetāram āprahitam | āśīm  
 jētāram hétāram rathítamam átūrtam tugryāvṛídhām || 7 ||  
 ishkartāram ānishkritam sáhaskṛitam śatāmūtiṃ śatakra-  
 tum | samānām índram āvase havāmahe vásavānam vasū-  
 jūvam || 8 || ३ ||

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augments of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasures. 8

( १०० ) गततमं सूक्तम्

(१-१२) द्वादशर्चन्यास्य सूक्तस्य (१-३, ६-१२) प्रथमादितृचस्य षष्ठ्यादिसप्तानामृचां भागवो नेमः,

(४-५) चतुर्यपिञ्चम्योश्चेन्द्र ऋषी । (१-७, १२) प्रथमादिसप्तर्चा द्वादश्याश्चेन्द्रः, (८) अष्टम्याः

सुपर्ण इन्द्रो वा, (९) तवम्या वज्रो इन्द्रो वा, (१०-११) दशम्येकादस्योश्च वाग्देवताः ।

(१-५, १०-१२) प्रथमादिपञ्चर्चा दशम्यादितृचस्य च त्रिष्टुप्, (६) षष्ठ्या

जगती, (७-९) सप्तम्यादितृचस्य चानुष्टुप् छन्दांसि ॥

॥४॥ अयं त एमि तन्वां पुरस्ताद्विश्वे देवा अभि मा यन्नि पश्चात् ।  
 यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥१॥  
 दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।  
 असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाय भूरि ॥२॥

100

Ayám ta emi tanvā purástād víśve devā abhí mā yanti  
 pascāt | yadá máhyam dídharo bhāgām indrád ín máyā  
 kṛiṇavo víryāṇi || 1 || dádhāmi te mádhuno bhakshám āgre  
 hitás te bhāgāḥ sutó astu sómah | ásaḥ ca tvám dakṣhiṇa-  
 tāḥ sákhā mé 'dhā vṛitrāṇi jaṅghanāva bhūri || 2 ||

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।  
 नेन्द्रो अस्तीति नेम उ त्व आह क ई ददर्श कमभि प्रवाम ॥३॥  
 अयमस्मि जरितः पश्य मेह विश्वा जानान्यभ्यस्मि मुक्ता ।  
 ऋतस्य मा प्रदिशो वर्धयन्त्यादर्विरो भुवना ददर्शमि ॥४॥

prá sú

stómam bharata vājayanta indrāya satyām yádi satyām  
 ásti | néndro astíti néma || tva āha ká īm dadarṣa kām  
 abhí shtavāma || 3 || ayám asmi jaritaḥ páśya mehá víśvā  
 jātāny abhy āsmi mahnā | řitāsya mā pradīṣo vardhayanty  
 ādardiró bhúvanā dardarīmi || 4 ||

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. 1

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend the World's as under". 4



आ यन्मा वेना अरुहन्नृतस्यै एकमासीनं हर्यनस्यै पृष्ठे ।  
 मनश्चिन्मे हृद आ प्रत्यवोचदविक्रदुज्जि शुमन्तः सखायः ॥५॥  
 विश्वेत्ता ते सर्वनेषु प्रवाच्या या चकर्थ मघवन्निन्द्र मुञ्चते ।  
 पारावतं यत्पुरुसंभूतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥६॥

ā yān mā venā áruhann  
 ritāsyañ ékam āsīnaṁ haryatāsyā priṣṭhē | mānaṣ cin me  
 hridā ā prāty avocad ácikradañ chíṣṇmantaḥ sákhāyaḥ  
 " 5 " viśvét tā te sāvaneshu pravācyā yā cakārtha magha-  
 vanaṁ indra sunvaté | párávataṁ yát purusaṁbhrítāṁ vāsv  
 apāvṛiṇoḥ śarabhāya řīṣhibandhave || 6 || 4 ||

॥५॥

प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।  
 नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥७॥  
 मनोजवा अयमान आयमीर्मनरत्पुंगव ।  
 दिवं मुपणो गत्वाय सोमं वज्रिण आभरत् ॥८॥  
 समुद्रे अन्तः शयत उद्रा वज्रो अभीवृतः ।  
 भरन्त्यस्मै संयतः पुरःप्रस्रवणा वलिम् ॥९॥  
 यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निष्साद मन्द्रा ।  
 चतस्र ऊर्जं दृदुहे पयंसि कं स्वदस्याः परमं जगाम ॥१०॥

prā nūnaṁ dhāvatā prīthañ néhā yó vo ávāvarīt | ní  
 shīm vṛitrāsyā mārmaṇi vājraṁ índro apīpatat || 7 || máno-  
 java áyamana áyasim atarat púraṁ | dívaṁ suparṇó ga-  
 tvāya sómaṁ vajriṇa ábharat || 8 || samudré antāḥ śayata  
 udnā vājro abhívṛitaḥ | bháranty asmai samyātaḥ purāḥ-  
 prasravaṇa balim || 9 || yád vāg vādanty avicetanāni rāṣṭri  
 devánāṁ nishasāda mandrá | cátsaśra ūrjaṁ duduhe páyāñsi  
 kvā svid asyaḥ paramāṁ jagāma || 10 ||

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stopped your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।  
 सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वाग्मातुष सुष्टुतैतु ॥११॥  
 मग्वं विष्णो वित्तं वि क्रमस्व यौदेहि त्योक्तं वज्राय विष्कभे ।  
 हनाय वृत्रं रिणचाय मिन्धृनिन्द्रस्य यन्तु प्रसवे विमृष्टाः ॥१२॥

devīm vācam aja-  
 nayanta devās tāṃ viśvárūpāḥ paśavo vadanti | sá no  
 mandréṣham ūrjam dūhānā dhenúr vāg asmāu ūpa sūṣṭu-  
 taitu || 11 || sákhe viṣṇo vitarāṇ vī kramasva dyaúr dehí  
 lokāṃ vājraya viškábhe | hánāva vṛitrāṃ riṇácāva síndhūn  
 indrasya yantu prasavé vírīṣṭāḥ || 12 ||

( १०१ ) एकोलस्यजननं मृतम

( १-१२ ) वादशर्चस्यास्य मृतस्य भागवो जमदग्निर्कृषिः । ( १-४. ५ ) प्रथमादिचतुर्कृषां पञ्चम्याः  
 पादत्रयस्य च मित्रावरुणौ, ( ५-६ ) पञ्चम्याम्नृगीयपादस्य पशुवाश्वादिन्याः, ( ७-८ ) ममस्यष्टम्यो-  
 रश्विनौ, ( ९-१० ) नवर्मादशम्योवांस्यः, ( ११-१२ ) एकादशीद्वादशयोः सूर्यः, ( १३ ) त्रयोदश्या  
 उषा सूर्यप्रभा वा, ( १४ ) चतुर्दश्याः पवमानः, ( १५-१६ ) पञ्चदशीषोडश्याश्च गौर्देवताः ।  
 ( १-८, ५-१० ) प्रथमादिनीययोर्कृषोः पञ्चम्याद्यष्टानाञ्च प्रगाथः ( विपमर्चा बृहती,  
 ममर्चा सनोबृहती ), ( ९ ) तृतीयाया गायत्री, ( १४ ) चतुर्दश्याः सनोबृहती, ( १३ )  
 त्रयोदश्या बृहती, ( १४-१६ ) चतुर्दश्यादित्रयस्य च त्रिष्टुप् छन्दांसि ॥

॥६॥

ऋधगित्था स मर्त्यः शशमे देवतातये ।  
 यो नूनं मित्रावरुणावभिष्टेय आचुके हव्यदातये ॥१॥  
 वर्षिष्ठश्च उरुचक्षमा नरा राजाना दीर्घश्रुतमा ।  
 ता बाहुता न दंसना रथ्यतः साकं सूर्यस्य रश्मिभिः ॥२॥

101

Rídhag itthá sá mártyaḥ ṣaṣamé devátātaye | yó nūnám  
 mitrávaruṇāv abhīṣṭaya ācakré havyádātaye || 1 || vārshish-  
 thakṣatrā urucákshasā nara rájānā dīrghaśrúttamā | tá  
 bābútā ná daṁsānā ratharyataḥ sakāṃ sūryasya raśmibhiḥ  
 || 2 ||

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

## 101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

प्र यो वीं मित्रावरुणाजिरो दूतो अद्रवत् । अयःशीर्षा मदरघुः ॥३॥  
 न यः संपृच्छे न पुनर्हवीतवे न सैवादाय रमते ।  
 तस्मान्नो अद्य समतेरुष्यते बाहुभ्यां न उरुष्यतम् ॥४॥  
 प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।  
 वरुथ्यं वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

prā yó vām mitrāvaruṇājiró dūtó ádravat | áyahśirshā  
 máderaghuḥ ॥ 3 ॥ ná yāḥ sampriche ná púnar hávītave ná  
 samvādāya rāmate | tásman no adyā sámritē urushyātam  
 bāhúbhyām na urushyātam ॥ 4 ॥ prā mītrāya prāryamṇē  
 sacathyām ṛitāvaso | varūthyām varuṇe chāndyam vāca  
 stotrām rājasu gayata ॥ 5 ॥ 6 ॥

॥७॥ ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।  
 ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥६॥  
 आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।  
 उभा यातं नामत्या सज्जोषसा प्रति हव्यानि वीतये ॥७॥  
 गतिं यद्दामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।  
 प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जमदग्निना ॥८॥  
 आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।  
 अन्तः पवित्रं उपरि श्रीणानोऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇām jēnyam vāsv ékam putrām tisṛṇām |  
 té dhāmāny amṛitā mārtyānam ádabdhā abhí cakshate ॥ 6 ॥  
 á me vācānsy ūdyata dymāttamanī kártvā | ubhā yātam  
 nāsatyā sajōshasā prāti havyāni vītāye ॥ 7 ॥ rātim yād vām  
 arakshāsam hāvāmahe yuvābhyām vajinīvasū | prācīm hó-  
 trām pratirāntav itam nara grīṇānā jamādagninā ॥ 8 ॥ á no  
 yajñām divisprīṣam vāyo yāhi sumānmabhiḥ | antāḥ pavī-  
 tra upāri śṛiṇāno 'yam śukró ayami te ॥ 9 ॥

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।  
अधा नियन्त्व उभयस्य नः पिब शुचि सोमं गवाशिरम् ॥१०॥

véty adhvar-  
yúh pathibhī rājishthaiḥ prāti havyāni vitāye | ádhā niyanta  
ubhāyasya naḥ piba śucim sōmam gāvāṣiram || 10 || 7 ||

॥८॥

बष्महौ असि सूर्य बळादित्य महाँ असि ।  
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥११॥  
बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।  
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥  
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।  
चित्रेव प्रत्यदश्यायत्यन्तर्दशसु बाहुषु ॥१३॥  
प्रजा ह तिस्रो अत्यार्यमीयुर्न्या अर्कमभितो विविश्रे ।  
बृहद् तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेश ॥१४॥

bāṇ mahān asi sūrya bāl āditya mahān asi | mahās te  
satō mahimā panāsyate 'ddhā deva mahān asi || 11 || bāt  
surya śrāvāsā mahān asi satrā deva mahān asi | mahnā de-  
vānam asuryaḥ purōhito vibhū jyōtir ādābhyam || 12 || iyān  
yā nīcy arkīṇi rūpā rohinyā kṛitā | citrēva prāty adarsy  
ayaty āntār daśāsu bāhūshu || 13 || prajā ha tisrō atyāyam  
iyur ny ānyā arkām abhito vivišre | bṛihād dha tasthan  
bhūvaneshv antāḥ pāvamāno haritā ā viveṣa || 14 ||

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14



माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।  
 प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥१५॥  
 वचोविदं वाचमुदीरयन्ती विश्वाभिर्धीभिरुपतिष्ठमानाम् ।  
 देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दूध्रचेताः ॥१६॥

mata

rudrāṇaṃ duhitā vāsūnāṃ svāsādityānam amṛitasya nābhiḥ ।  
 prā nū vocaṃ cikītushe jānāya mā gām ānāgām āditim va-  
 dhishṭa ॥ 15 ॥ vacovīdaṃ vācam udīrāyantīm viśvābhir dbi-  
 bhīr upatīsthāmānām | devīm devēbhyah pāry eyūshīm  
 gām ā māvṛikta mārtyo dabhṛācetāḥ ॥ 16 ॥ १ ॥

( १०२ ) द्युतशततम सूक्तम्

(१-२२) द्वाविंशत्युच्यस्यास्य मूलस्य भार्गवः प्रयोगो बार्हस्पत्यः पावको बामिर्वा, सहसः  
 सुतो गृहपतियविष्ठो वा तयोरन्यतरो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१॥ त्वमग्ने बृहद्वयो दधासि देव दाशुषे । कविर्गृहपतिर्युवा ॥१॥  
 स न ईळानया सह देवां अग्ने दुवस्युवा । चिकिद्भिभानवा वह ॥२॥  
 त्वया ह स्विद्युजा वयं चोदिष्ठेन यविष्ठ्य । अभि प्मो वाजसातये ॥३॥  
 और्वभृगुवच्छुचिमप्रवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥  
 हुवे वातस्वनं कविं पर्जन्यकन्द्यं सहः । अग्निं समुद्रवाससम् ॥५॥

102

Tvām agne bṛhád váyo dádhdāsi deva dāśushe | kavir  
 grihāpatir yúvā ॥ 1 ॥ sá na īlānayā sahā devān agne duvas-  
 yúvā | cikíd vibhānav ā vaha ॥ 2 ॥ tváyā ha svid yujā va-  
 yām códishṭhena yavishṭhya | abhí shmo vājasātaye ॥ 3 ॥  
 aurvabhṛiguvāc chūcim apnavānavád ā huve | agnīm sam-  
 udrávāsasam ॥ 4 ॥ huvé vātasvanam kavīm parjānyakrandyam  
 sáhah | agnīm samudrávāsasam ॥ 5 ॥ १ ॥

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW. <sup>15</sup>

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. <sup>16</sup>

## 102

O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. <sup>1</sup>

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. <sup>2</sup>

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. <sup>3</sup>

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. <sup>4</sup>

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firement, I invoke. <sup>5</sup>

॥१०॥ आ स॒वं स॒वितु॒र्यथा॑ भ॒गस्ये॒व भु॒जिं हु॒वे । अ॒ग्निं स॒मुद्र॒वास॒सम् ॥६॥  
 अ॒ग्निं वो॑ वृ॒धन्त॑मध्व॒राणां॑ पु॒रूत॑मम् । अ॒च्छा न॒प्रे स॒ह॒स्वते ॥७॥  
 अ॒यं यथा॑ न आ॒भुव॑त्त्वष्टां रू॒पेव॑ तक्ष्या । अ॒स्य क॒त्वा य॒श॒स्वतः ॥८॥  
 अ॒यं वि॒श्वा अ॒भि श्रि॒योऽग्नि॑र्दे॒वेषु॑ प॒त्यते । आ वा॒जैरु॒प नो॑ ग॒मत् ॥९॥  
 वि॒श्वेषा॑मि॒ह स्तु॒हि हो॒तॄणां॑ य॒श॒स्त॑मम् । अ॒ग्निं य॒ज्ञेषु॑ पू॒र्व्यम् ॥१०॥

á savám savitúr yathā bhágasyeva bhujīm huve | agnīm  
 samudrávāśasam || 6 || agnīm vo vṛidhāntam adhvarāṇām  
 purūtāmam | áchā náptre sáhasvate || 7 || ayám yáthā na  
 ábhúvat tráshtā rūpéva táksbyā | asyá krátvā yásasvataḥ  
 || 8 || ayám vísvā abhí śrīy 'gnír devéshu patyate | á vájair  
 úpa no gamat || 9 || víśveshām ihá stuhi hótṛīṇām yaśástā-  
 mam | agnīm yajñéshu pūrvyám || 10 || 10 ||

॥११॥ शी॒रं पा॒वक॑शो॒चिषं॑ ज्येष्ठो॒ यो दमे॑ष्वा । दी॒दाय॑ दी॒र्घश्रु॑तमः ॥११॥  
 तम॑र्वन्तं न सा॒नसिं॑ गृ॒णीहि॑ वि॒प्र शु॒ष्मिण॑म् । मि॒त्रं न या॑तय॒ज्जन॑म् ॥१२॥  
 उप॑ त्वा जा॒मयो॑ गि॒रो दे॒दिश॑तीर्हवि॒ष्कृतः॑ । वा॒योर्नी॒के अ॒स्थिर॑न् ॥१३॥

śīrām pāvakāśocisham jyéshtho yó dāmeshv á | dīdāya  
 dīrghaṣṛúttamaḥ . || 11 || tám árvantam ná sánasīm grīṇihí  
 vipra śushmīnam | mitráṁ ná yātayājjanam || 12 || úpa tvā  
 jāmáyo giro dédiṣatīr havishkrítaḥ | vāyór áṇike asthiran  
 || 13 ||

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss—such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abundance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

यस्य त्रिधात्ववृतं बर्हिस्तथावसँदिनम् । आपश्चिन्नि दधा पदम् ॥१४॥  
पदं देवस्य मीळहुषोऽनाधृष्टाभिरूतिभिः । भद्रा सूर्य इवोपदृक् ॥१५॥

yásya tridhātv āvṛitam barhís tasthāv āsamdinam |  
āpaṣ cin ní dadhā padām ॥ 14 ॥ padām devásya mīḷhúshó  
'nādhṛishtābhir ūtibhiḥ | bhadrá sūrya ivopadrīk ॥ 15 ॥ ॥

॥१२॥ अग्ने घृतस्य धीतिभिस्तेपानो देव शोचिषा । आ देवान्वक्षि यक्षि च ॥१६॥  
ते त्वाजनन्त मातरः कविं देवासो अङ्गिरः । हव्यवाहममर्त्यम् ॥१७॥  
प्रचेतसं त्वा कवेऽग्ने दूतं वरेण्यम् । हव्यवाहं नि षेदिरे ॥१८॥  
नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति । अथैतादृग्भरामि ते ॥१९॥  
यदेग्ने कानि कानि चिदा ते दारूणि दध्मसि । ता जुषस्व यविष्य ॥२०॥  
यदत्युपजिह्विका यदग्नौ अतिसर्पति । सर्वं नदस्तु ते घृतम् ॥२१॥  
अग्निमिन्धानो मनसा धियं सचेत मर्त्यः । अग्निमीधे विवस्वभिः ॥२२॥

āgne ghṛitāsya dhītībhis tepanó deva śośishā | á devān  
vakshi yákshi ca ॥ 16 ॥ tām tvājananta mātāraḥ kavīm de-  
vāso aṅgiraḥ | havyavāham āmartyam ॥ 17 ॥ prācetasam tvā  
kavé 'gne dūtām vāreṇyam | havyavāham ni shedire ॥ 18 ॥  
nahí me ásty ághnyā ná svādhitir vānanyati | áthaitādrīg  
bharāmi te ॥ 19 ॥ yád agne káni káni cid á te dārūṇi dadh-  
mási | tá jushasva yavishṭhya ॥ 20 ॥ yád átty upajihvikā  
yád vaimró atisárpati | sárvaṁ tād astu te ghṛitām ॥ 21 ॥  
agnīm indhāno mánasā dhíyaṁ saceta mārtyaḥ | agnīm idhe  
vivásvabhiḥ ॥ 22 ॥ ॥

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

( १०३ ) अयुत्तरशततमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः सोभरिक्रैषिः । (१-१३) प्रथमादित्रयोदशर्चमग्निः, (१४) चतुर्दश्याश्चाग्रामरुतो देवताः । (१-४, ६) प्रथमादिचतुर्केषां पष्ठयाश्च बृहती, (१) पञ्चम्या विगाङ्ग्या, (७, ९, ११, १३) सममीनवम्येकादशीत्रयोदशीनां मनोबृहती, (८, १२) अष्टमीद्वादश्याः ककुप्, (१०) दशम्या हमीयमी गायत्री, (१४) चतुर्दश्याश्चानुष्टुप् छन्दसि ॥

॥ १३ ॥

अर्दशि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।  
 उपो पु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥  
 प्र दैवोदासो अग्निर्देवाँ अच्छा न मुञ्जना ।  
 अनु मानरं पृथिवीं वि वावृते तस्थौ नाकस्य सानवि ॥२॥  
 यस्माद्रेजन्त कृष्टयश्चकृत्यानि कृष्यतः ।  
 सहस्रसां मेधसाताविव तमनाग्निं धीभिः संपर्यत ॥३॥

103

Ādarṣi gātuvittamo yāsmiṇ vratāny ādadadhūḥ | ūpo shū  
 jātām āryasya vārdhanam agniṁ nakshanta no girāḥ | 1 |  
 prā daivodāso agnir devāṁ āchā nā muñjana | ānu mātā-  
 ram pṛithivīm vi vāvṛite tasthau nākasya sāvavi | 2 | yā-  
 smād réjanta kṛiṣṭāyaṣ carakṛītyāni kṛiṣvataḥ | sahasrasām  
 medhāsātāv iva tmānāgniṁ dhībhiḥ saparyata | 3 |

प्र यं गये निर्नीषमि मर्तो यस्ने वसो दाशत ।  
 स वीरं धत्ते अग्न उक्थशंसितं तमना सहस्रपोषिणम् ॥१॥  
 स दृळे चिदग्निं तृणन्ति वाजमर्वता स धत्ते अक्षिति श्रवः ।  
 त्वे देवत्रा मदा पुरुवसो विश्वा वामानि धीमहि ॥२॥

prā yam  
 rāyé nīnīshasi mārto yās te vaso dāṣat | sā vīraṁ dhatte  
 agna ukthaśaṁsīnam tmāna sahasrapoṣiṇam | 4 | sā dṛiḥḥ  
 cid abhi tṛiṇatti vājam ārvatā sā dhatte ākshiti śrāvaḥ |  
 tvé devatrā sādā purūvaso viśva vāmāni dhīmahi | 5 |

Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. 1

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5



॥१४॥

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।  
मघोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नेयै ॥६॥

अश्वं न गीर्भी रथ्यं सुदानवो मर्मज्यन्ते देवयवः ।

उभे तोके तनये दस्म विस्पते पर्षि राधो मघोनाम् ॥७॥

प्र महिष्ठाय गायत ऋतान्ने बृहते शुक्रशोचिषे । उपस्तुतासो अग्नेयै ॥८॥

yó viśvā dāyate vāsu hótā mandró jánānām | mādhor  
ná pátrā prathamāny asmai prá stómā yanty agnáye ॥ 6 ॥  
áśvaṃ ná girbhí rathyāṃ sudánavo marmajjyānte devayā-  
vaḥ | ubhé toké tánaye dasma viṣpate pārshi rádho ma-  
ghónām ॥ 7 ॥ prá máñhishthāya gāyata řitāvne bṛihaté ṣu-  
krāśocishe | úpastutāso agnáye ॥ 8 ॥

•

आ वैसते मघवा वीरव्यशः समिद्धो द्युम्याहुतः ।

कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिर्गगमेत ॥९॥

प्रेष्ठमु प्रियाणां स्तुह्यामावतिथिम् । अग्निं रथानां यमम् ॥१०॥

ā vaṇsate maghāva vi-  
rávad yāsaḥ sāmiddho dyumny áhutaḥ | kuvín no asya su-  
matír náviyasy áchā vájebhir āgāmat ॥ 9 ॥ prēsthāma u  
priyāṇām stuly āśavátithim | agníṃ ráthānām yāmam  
॥ 10 ॥ 14 ॥

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His refulgence. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

॥१५॥

उदिता॒ यो निदिता॒ वेदिता॒ वस्वा य॒ज्ञियो व॒वर्त॑ति ।

दुष्ट॒रा यस्य॑ प्रव॒णे नो॒र्मयो॑ धि॒या वाजं॑ सि॒षांस॑तः ॥११॥

मा नो॑ हृणीताम॒तिथि॑र्वमु॒ग्निः पु॒रुप्र॑शस्त ए॒षः । यः सु॒होता॑ स्वध्व॒रः ॥१२॥

मो ते रि॒षन्त्ये अ॒च्छोक्ति॑भिर्व॒मोऽग्ने॑ केभिश्चि॒देवैः ।

की॒रिश्चि॒द्धि त्वा॒मीदृ॑ दू॒त्याय॑ रा॒तह॑व्यः स्वध्व॒रः ॥१३॥

आग्ने॑ याहि म॒रुत्स॑खा रु॒द्रेभिः॑ सोम॒पीत॑ये ।

सोम॒र्या उप॑ सु॒ष्टुतिं॑ मा॒दय॑स्व स्व॒र्णरे॑ ॥१४॥

úditā yó nídītā véditā vāsv ā yajñīyo vavártati | dush-  
 tārā yāsya pravaṇé nórmāyo dhiyā vājam síshāsataḥ || 11 ||  
 mā no hṛitām átithir vāsus agnīḥ puruṣaśastā eshāḥ |  
 yāḥ suhótā svadhvarāḥ || 12 || mó té rishan yé áhoktibhir  
 vasó 'gne kébhiḥ cid évaiḥ | kirīḥ cid dhí tvām ítte dū-  
 tyāya rātāhavyaḥ svadhvarāḥ || 13 || āgne yāhi marútsakhā  
 rudrébhiḥ sōmapītaye | sōbharya ūpa susṭutām mādāyasva  
 svàṇṇare || 14 || 15 ||

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14



# NOTES

Book 8  
Hymns 41-103

अष्टमं मण्डलम्  
सूक्तानि ४१-१०३



## NOTES ON BOOK No. 8

### Hymn-41

For verse 2, see Nir.X.5.

2. **Nabhakasya**, नाभाकस्य, of the pain daspiser; See नभाकज्वत् VIII.40.4.

**Sapta-svasa**, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्यात् पञ्चप्राणा मनोबुद्धिश्च स्वसेव यस्याः सा सरस्वती, सत्यावाणी)—*Daya*. On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिभः वाग्भिः “I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed.” (गिरा गीत्यास्तुत्या, with speech, i.e. song or eulogy, पितृणां च मन्मभिः, मननीर्यैः स्तोमैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रशस्तिभिः, at the same time Nabhaka was a seer, ऋषिर्नाभाको बभूव, who in his speech, called him one having seven sisters at the birth of these flowing rivers—यः स्यन्दमानानामासामुपोदये सप्तस्वसारमेनमाह वाग्भिः स मध्यम इति निरुच्यते—He, Varuna, is called one belonging to the middle region; अथेष एव भवति, now this is he himself, नभन्तामन्यके समे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—मा भूवन्नन्यके सर्वे ये नो द्विषन्ति पापघ्नयः पापसंकल्पाः — Nir. X. 5.

**Nabhakasya**, also means “of the sky covered with clouds”—मेघावृतस्याकाशस्य (नाभाकः नभते बधकर्म — Nigh. II.19).

**Pitrinam**, पितृणां, of the seasons (ऋतवो वै पितरः —SBBr. II. 4.1.32. The colour of lighting (विद्युत्) at the beginning of the rainy season (month of *asadha*, आषाढ़) indicates the forth-coming season:

वाताय कपिला विद्युदातपायाति लोहिनी ।  
कृष्णा सर्वविनाशाय दुष्प्रियाय सिता भवेत् ॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasye. II.3.13).



## Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvin. The Rsi is *Arcanas* or Nabhaka and the metre anustup.

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

## Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Rsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires, borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. *Arokah-iva*, आरोकाऽइव, like wild animals (आरोचमानाः पशव इव—*Sayana*).

*Dat-bhih*, with teeth ( दत्भिः दन्तैः—*Sayana*).

4. *Vṛthak*, वृथक्=पृथक् diversely. See Yv. XXXIII. 2, where पृथक्, is for वृथक्.

5. *Ketavah*, ensigns. (केतवः ज्ञापकाः—*Daya*. on Yv. VIII. 40; rays, किरणाः—Yv. XXX. 31; प्रज्ञानानि—Yu. VII. 41; विविध जगतः पृथक् पृथक् रचनादि नियामका ज्ञापकाः प्रकाशकाश्चैष्वरस्य गुणाः—*Daya*).

6. *Dhasim*, food (धांसि घनम्; धुत् घांसि इत्यन्न नामसु पाठाद्—Nigh. 11.7).

7. **Tarunih**, तरुणीः, tender herbs (तरुणीः प्रोषधीः).

8. **Janjanabhavan**, जञ्जणाऽभवन्=मत्सलाभवन इति ज्वलति कर्मसु पाठात्—  
Nigh. I. 17; blazing.

10. **Nisanam**, निसानं=लिहानं=Kisses.

**Juhvah**, ladle (=सु च् ; जुह्वः होमसाधनमूतायाः सुचः —*Sayana*).

11. **Uksa**, उक्षः OX; *Uksannaya*, for the eater of the ox.

**Vasannaye**, वशान्ताय, for the eater of the marrow (वशान्नं यस्यासौ वशान्नः—*Sayana*).

**Somaprsthaya**, सोमपृष्ठाय=सोमधृत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठो येन तस्मै=अग्नये—*Daya*. on Yv. XX. 78).

13. **Bhṛgu-vat**, like Bhṛgu, as by Bhṛgu (Bhṛgu=man of distinction (भृगव इति पदनाम—Nigh. V. 5) विद्यायाऽविद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya*. on I.143.4; I.127.7).

**Manusvat**, मनुष्वत्, by Manus; by intellectuals.

**Angirasvat**, अगिरस्वत्, by men of vitality.

14. **Agni**, thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by freind, See Ait. Br. I. 16 : “For thou, O Agni, by Agni, sage by the sage, good by the good,” (he says); one is a sage, the other a sage; one is good, the other good. “Friend with friend thou art enkindled” (he says); he is his own friend in that Agni is Agni’s (अग्ने अग्निना विप्रो विप्रेण सन्तसतेति विप्र इतरो विप्र इतरः तन्नितरः सन्नितरः सखा सख्या समिध्यस इत्येष ह वा अस्य स्वः सखा । यदग्निरग्नेस्त मर्जययत सुक्रतु पुरोयावान माजिष—Ait. Br. I. 16).

16. **Rohit-asva**, रोहिषस्य, driven as if on red horses (one who has red horses).

18. **Angirastama**, अंगिरस्तम, most vital among vital forces

19. **Manisinah**, मनीषिणः, intellectuals (मनस ईश्वराः —*Sayana*).

**Medhirasah**, मेधिरासः, men of wisdom (मेधाविनः —*Sayana*).

**Dhibhih**, with actions and thoughts (धीभिः कर्मभिः —*Sayana*).

**Admasadyaya**, for the attainment of food; for the furtherance of their property (अद्मसद्या अन्नस्य भजनाय—*Sayana*).

28. **Sabaskṛta**, procured by mechanical strength; i.e. by the process of attrition (सहस्कृतः सहस्राबलेन कृतश्चासि—*Sayana*).

29. **Dhasim**, food (धासि अन्न इति. —*Sayana*; Nigh. II. 7).

31. **Siram pavaka-socisam**, शीरपावकशोचिषं —(Praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्), it rests through all (अनुशायिनमिति वा) or pervades all (आशिनमिति वा—*Nir.* IV. 14).

32. **Sardhan**, doing with speed, boldness of force (सर्धन् बलं कुर्वन्—*Sayana*; वेगं कुर्वन्—*Venkata*).

## Hymn-44

The hymn is devoted to Agni, the Ṛsi is Virupa Angiras.

2. **Suktani**, सूक्तानि, Su+uktani, sweet spoken words.

5. **Haryata** (vocative), O propitious one. O 'amiable one; O

beloved (हृत कामयमान—*Sayana*).

6. **Rtvijam**, the priest (ऋत्विजं ऋतो यष्टव्यम्, i.e. one that is to be offered in due season; see I. 1. 1, also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22 2).

7. **Kavikratum**, him by whom the rites are performed (कविऋतुक्रान्तकर्मणिम्); the wise; possessing sharp intellect; omniscient (क्रान्तप्रज्ञ, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता ऋतुः प्रज्ञा कर्म क्रमदर्शनं वा यस्तत्—*Daya*, on Yv IV. 25; अग्नि=भौतिकम् on III. 2.4; कवीनां विदुषां ऋतुः प्रज्ञाकर्म वा ऋतुवता यस्य स तम्—*Daya*, on III. 27. 12).

**Kavi**, कवि, wise. He is so called because his presence is desired (√कृम्), or the word is derived from √कृ, to praise (कविः क्रान्तदर्शनो भवति कवितेर्वा—Nir. XII. 13, on V. 81.2).

9. **Santya**, O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat*. सत्.=benevolent, kind.

11. **Risatah**, those who injure (रीपतः=रिषतः हिंसकान्—*Sayana*) (रिष हिंसायाम्; रिषे=रेषणाय, हिंसकाय Nir. X. 45; cf. VII. 34. 17; V. 41.16, usually occurring with Ahirbudhnya

13. **Urjah**, ऊर्जः, food (usually energy, or fuel) (ऊर्जः घ्नन्स्य—*Sayana*; from ऊर्ज=अन्न, Nigh. II.7)

**Urjah-napatam**, source of energy, son of food.

14. **Agne**, O fire of spirituality.

**Barhisi**, बर्हिषि यज्ञे; in the hearts.

**Devaih**, divine attributes.

16 **Apam retansi**, seeds of aquatic life, (अपां रेतांसि स्थावर जंगमात्मकानि भूतानि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21. **Sucivrata-tamah**, the purest offerer; extremely pure in functions (शुचिन्नतमः अतिशयेन शुद्धकर्मा—*Sayana*).

23. **Yat syam abam tvam, tvam va gha sya aham**, If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. **Kam**, कम्=च=and=cum.

**Vibhavasuh**, rich in splendour (विभावसुः दीप्तिर्धनः —*Sayana*).

25. **Dhrtavrataya**, to the observant of pious rites (धृतरताय धृतकर्मणे —*Sayana*).

**Vasrasah girah**, my loud praises; (वाश्रासः वाशनशीलाः गिरः स्तुतयः —*Sayana*).

26. **Visvadam**, all-consuming; all devouring; the devourer of entire oblation (विश्वदादं सर्वस्य हविषोऽन्तारम्—*Sayana*).

**Puru vepasam**, the performer of numerous acts (पुरुवेपसम् बहुकर्माण्यम्—*Sayana*).

27. **Stomaih**, स्तोमैः praises (स्तोत्रः)

28. **Santya**, see note on verse 9. (सन्त्य भजनीय, adorable even *phala-prada*, फलप्रद, or giver of success).

सन्त्य (vocative)—I.15.12; 36.2; 45.5; 9; III. 21.3; V.51.3; VIII.19.26; 44 9; 28.

29. **Adma-sat**, seated at the oblations; see *Adma-Sadyaya* : VIII.43.19.

अद्मऽसत् — I.124.4; VIII. 44.29

अद्मऽसवः — VI. 30.3

अद्मऽसदाम् — VII.83 7

अद्मऽसताय — VIII 43.19

अद्मऽसद्वः — VI. 4.4.

30 **Kave**, O wise (कवे क्रान्तकर्मन् !—*Sayana*).

**Duritebhyah**, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

**Mrdhrebhyah**, prior to assailants, (मृध्रेभ्यः हिसकेभ्यः).

## Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. **Anusak**, आनुषक्, it is the name of a series in succession (आनुषक् इति नामानुपूर्वस्य । अनुषक्त भवति —Nir. VI.14). Also आनुषक् आनुकूत्ये.

**Strnanti barhih anusak**, स्तृणन्ति बहिः आनुषक्, they spread the grass successively.

For *Anusak*, आनुषक्, see : I.13.5; I.52.14; 58.3; 72.7; II.6.8; III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10; 9.1; 16.2; 18.2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII. 44.8 etc.

(आनुषक्=अनुकूलं, II.6.8; अनुकूलतया I.58.3; आनुकूल्ये VI.48.4—*Daya*).

2. *Prthuh svaruh*, broad their sacred shaving पृथुः स्वरुः; *Svaru* is not explained by Sayana; it is the first shaving or splinter from the sacrificial post—*Wilson*. See *Katyayana*, VI. 4.12; VI. 9.12.

स्वरुः —IV 6.3; VIII 45.2; स्वरूपां VII.35.7.

*Svarum*, the giver of heat: the sun (स्वरुं तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरुः उपदेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरूपां = यज्ञशालास्तम्भशब्दानाम्—of the sound coming from the sacrificial post); स्वरुः शब्दोपनायकोः—Unadi 110 (स्वरुः - स्वर्यन् उपतप्यन्ते प्राणिनोज्जेनेति स्वरुः वच्चां वा).

3. *Ayuddhah*, Unopposed powerless to combat (अयुद्धः इत् प्रागयोद्धेव). See also I.32.6. (अयोद्धेव०).

5. *Apsah na*, like a stately elephant (अप्सः न दर्शनीयोगज इव—*Sayana*; *apsah* is also beautiful lightning. See Nir II.5 and V. 13 for अप्सम् (निरिणीते अप्सः —I.124.7; अप्स इति रूपनाम—Nigh II.7): displays her beauty like a smiling damsel).

*Apsas*, is a synonym of beauty. it is derived from the negative of √प्स, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food." *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*apsarah*', one who possesses a beautiful person (Nir. V. 13).

Girih, गिरिः, cloud—Nigh. I.10.

7. Svasvayu, स्वश्वयुः, borne by excellent vital energies, desirous of gallant steeds (स्वश्वयुः कल्याणशश्वमिच्छन्—*Sayana*).

8. Vajrin, वज्रिन्, O strong and resolute.

13. Gayam, गयम्=गृहम् (गयं गृहमिदो उपग्रहेभ्यो रत्नकम्).

Adarinam, the opener (आदारिणं आहर्तारम्—*Sayana* cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. Panim, the trader; barterer, (see I.33.3. also).

15. Vedah, वेदः, wealth; treasure (*Nigh.* II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (अदासुरिः अदानशीलः—*Sayana*).

20. Rambhah, रम्भः and plnakam, पिनाकम्, are synonyms of staff. *Rambhah*, i.e. people grasp it: We grasped thee as decrepit people their staff (आ त्वा रम्भं न जिन्नयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति दण्डस्य । रम्भ आरभस्त एनम् । आरभामहे त्वा जीर्णा इव दण्डम् —*Nir.* III.21).

24. Goparinasa, by sincere dedication; also by the Soma mixed with milk (गोपरोणसा मध्वेन पयस समिश्रितेन सोमेन—*Sayana*).



**Gaurah**—Buffalo (*Wilson*); deer (गौरः मृगः, deer or a beast—*Sayana*).

26. **Kadruvah**, pertaining to Kadru,—the name of a R̥si; a sincere seeker; *Kadru* is also pitcher. *Kadruvah* word does not occur anywhere else in the R̥gveda.

27. **Yadau**, यदौ, from *Yadu*, people toiling hard. See earlier notes on *Yadu*.

**Turvase**, तुर्वंशे, from तुर्वंश, Turvasa; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

**Ahnavayyam**, अह्नवाय्यम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the R̥gveda. Macdonell and Keith have taken no note of it. Also *ahnu*= he prevailed indisputable in battle.

**Turvane**, in the combat or battle (तुर्वंशे संग्रामे—*Sayana*).

29. **Rbhuksanam**, ऋभुक्षणम्=महान्तम्, mighty; see earlier notes:

ऋभुक्षणः — VII.48.1; X.92.11; (vocative); IV.37.3; 5; 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षाः (Nigh. III.3; महन्तामः Nir. IX. 3; king of the R̥bhus).

**Tugrya-Vrdham**, तुग्ग्यावृधम्=तुग्ग्यवृधम्,, augmenters of water (उदकस्य वर्धयितारम्—*Sayana*; तुग्ग्या=water, Nigh. I 12).

**30. Trisokaya** for attaining three splendours; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (त्रिशोकाय त्रिशोकरामर्त्यम्—*Sayana*), Trisoka being the name of an ancient mythical Rsi (I.112.12; VIII.45.30; also Av. IV. 29.6). A Saman or chant, named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell* and *Keith*.

Also the one who has regrets for being involved in malicious qualities, actions and temperaments ( त्रिषु दुष्ट गुणकर्मस्वभावेषु शोको यस्य विदुषः सः —*Daya*, on I.112.12).

**Girim**, cloud (गिरि मेघम्—*Nigh.* 1.10).

**37.** See *Nir.* IV 2. O men, what friend has said, “Unprovoked I have killed my friend? Who flies from us.”=Here the word मर्या, *marya*, is synonym of man, or it may be a synonym of boundary (since boundary is settled by men). (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्यात् मर्यादा मर्यादादीयते). Boundary is the line of division between two bounded places (मर्यादा मर्यादिनो विभागः).

**Methati** (मेथति) means to provoke (मेथतिराक्रोशकर्म—*Nir.* IV.2).

## Hymn-46

**1.** Tva-vatah vayam smasi. त्वावतः वयं स्मसि “We belong to one like thee; since none other is like Thee, we are Thine.”

**8.** Nrbhih, from men from foes (नृभिः नृभ्यः शत्रुभ्यः —*Sayana*).

**9.** Taruta, the deliverer from enemies (तारुता शत्रूणां तारकः—*Sayana*).

**12.** Visve manusa, all men; all priests associated with men (विश्वे

सर्वेभ्यश्चयंवादयः मानुषा मनुष्य सम्बन्धिनः —*Sayana*).

**14. Vab**—वः=यूयं=you all (*Sayana*); or for your sake (बो युष्माक हिताय—*Sayana*).

**Vaco yatha.** वचो यथा. in your words, or, i.e. in the Gayatri or Tristubh metre (वचः वाग्युष्मदीया यथा येन प्रकारेण प्रवर्तते गायत्र्या त्रिष्टुभा वा—*Sayana*).

**15. Nunam-atha,** नूनमथः it is not नूनमथ (नूनं+अथ) as mistaken by *Sayana*.

**16. Athyatha** (अति+अथ); it is not अद्यापि or अप्यथ as mistaken by *Sayana*.

**17. Visva-manusam marutam iyaksasi,** thou art worshipped of all men: thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf. VI. 49.4).

**18. Ajmabhih,** with streaming trains of clouds; along with vehemently flowing waters (अज्मभिः बलैः बलकरैर्दकैः —*Sayana*); *ajman* is also गमनम् cf. I.112.17; also *sangrama*=अज्म=combat, Nigh. II.17; cf. I.112.17)

**19. Codayat mate,** O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयन्मते । चोदयन्ती धनं प्रेरयन्ती मतिर्यस्य सः—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षुः चोदयन्मति, having the mind as its instigator.

**20. Bhujyum purvyam** (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujyum* the preserver of all. (पूर्व्यं संचामेव्यग्रतो गन्तार; भुज्युम्—“भुजपालने”, सर्वस्व रक्षकम्—*Sayana* on VIII.22.2); also भुज्यु भोजयितारम्; पूर्व्यं प्रवृद्धम् —*Sayana*).

21. **Ivat**, ईवत् — गमनवत् गवादिलक्षणम्, such, so great.

**Purtam adade**. पूर्तं आदद, would receive this complete gift.

**Vasah**, वशः, god-dependent: having reliance in God. (कामयमानाः—  
विद्वज्जन—*Daya*. on I.129.1)

**Prthusravas**, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with Vasa, वश—  
I.116.21; VIII.46.21. In the present verse, it refers to the generosity of  
पृथुश्रवसः कानीता. For the episode, see the Sankhayana Srauta Sutra.

**Asvyah**, अश्वयः = अश्वपुत्रः, if refers to *vasa* as the son of *Asva*. (See  
I.112 10; 116 21; VIII.8.20: 24.14: 46.21: 23; 50.9: X.40.7).

**Kanite**, loving Lord. The word occurs twice in this hymn also:

कानीतस्य—VIII.46.24.

कानीते —VIII.46 21

27. **Aratve**. अरद्वे for the courteous (the term occurs nowhere  
else in the R̥gveda)

**Akse**. अक्षे, for the liberal

**Nahuse**, नहृषे, for men.

**Sukṛtvani**. सुकृत्वनि, determined to perform noble deeds.

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Prthusravas or other Kings.

सुकृत्वनि — VIII.46.27

सुकृत्वने — VIII.13.7

नहुषः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्याणि — IX.88.2

नहुष्येभिः — IX.91.2

28. **Asvesitam**, inspired by vital energies (or horses) (अश्वेपित अश्वेः प्रापितम्—brought by horses—*Sayana*).

**Rajesitam**, रजेपितम्, brought by camels or mules (रजः शब्दतोष्टो गदंभी षोच्यते—*Sayana; Venkata*).

**Sunesitam**, शुनेपितम्, brought by dogs.

**Ajma**, food (अज्म अन्नम्—*Sayana, Nigh.* II.7).

## Hymn-47

The Adityas, as well *usas* (उषस्, dawn) are the deities. Various self-luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakṛti* is the mother of Mitra, Aryaman and Varuna (9) The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the *usas* help in eradicating these evils (13-16) *Usas* is invoked to get rid of evil dreams, ill-omened dreams (14-18).

*Anehasah vah Utayah su utayo va utayah*, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids' (मनेहसः वः ऊतय सुऊतयः वः ऊतयः).

4. *Visvasya gha it*, विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्ययष्टुः—*Sayana*).

6. *Parih-vṛta it ana*, परिह्वृता इत् अना, by painful means; by observing penance etc. (परपीडितेनैव तपो नियमादिना—*Sayana*).

*Ana janah*, the living man; the man that breathes (अना प्राणयुक्ता जनः—*Sayana*); one endowed with life; cf. IV. 30.3. विश्वे च न इत् अना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson*.

*Asha vah* (आश वः), swiftly moving (आशवः क्षीघ्र गमनाः According to the *Pada-Patha* आश and वः are separate terms, but *Sayana* in interpreta-

tion has combined into one **मानवः**).

7. **Sa-prathah sarma**, सप्रथः शर्म=समान प्रथनाः सर्वतः पृथुभूता वा शर्म सुखम्;  
You have given great (सप्रथः) happiness (शर्म).

**Tam tigmam**, that fierce or harsh (तिग्मं तीक्ष्णं).

**Tyajah**, wrath, anger ( त्यजः क्रोधनामैतत्—*Sayana*).

9. **Revatah**, (*Nigh.* II.13) wealthy; rich (रेवतः धनवतः —*Sayana*)

**Aryamnah**, अर्यम्णः, of Aryaman; of the vital wind.

10. **Tridhatuh**, Three *gunas*; three elements; three-fold —the three, cold (शीत), heat (घातप) and moist or wet wind (वात), (See VI.67.2 in connection with वरूध्यम्—शीतवातातपानां वारयितुं; also त्रिवरूय—VIII.18.21—शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिधातवः (1)—पृथ्व, रजस् तमस्, (V. 47.4) three elements; (2) अस्थि, मज्जा, बीजं —Yv. XXI. 37). (bone, marrow and semen).

**त्रिवरूयः** (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (mois-  
ture)—(VI.46.9).

2. भूमि. (ground), मघः (underground),  
अन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निकृष्ट  
(worst)—(VI.15.9).

4. आध्यात्मिक (spiritual), आधिदैविक (mental), and  
आधिभौतिक (physical) Yv. XV.1) pleasures.

## 5. Rains, winter and summer (V.4.8).

11. **Sutirtham**, secure destination (सुतीर्थं शोभनावतार प्रदेशम्—*Sayana*); secure place to land (घाट) by the side of river.

**Spasah**, स्पशः, visible, shore (स्पशः स्पष्टाः, स्थिता इत्यर्थः—*Sayana*); from √स्पश, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पुरुषोऽधोगतमुदकं जिज्ञासुस्तत्रस्थं मनुष्यं वा—*Sayana*).

12. **Na avayai na upayai** (न अवय्यै न उपय्यै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवय्यं हिंसितुं भवयच्छते, उपय्ये उपगच्छते—*Sayana*).

13. **Trite aptye**, त्रिते आप्ये, Trita Aptya was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatana*, keep it far from us in Trita Aptya (*Roth*), are (आरे) means far or at a distance (आरे दूरे—*Sayana*).

14. **Tritaya Aptiyaya para vaha**, त्रिताय आप्याय परा वह, keep it far away for Trita Aptya.

The Asvalayana Grhya Sutras prescribe the verses 14-15 to be recited after an unpleasant dream.

**Trita-Aptya** are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. **Niska**, gold or gold ornament; *niska*, is also a gold coin. (4 *Survarnas* = 1 *Niska*). See:



निष्कऽग्रीव—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2.

निष्कऽग्रीवः —निष्क चतुस्सोवर्ण-प्रमितमाभूषणं ग्रीवायां यस्य सः —*Daya.* on V.19.3; निष्कं सुवर्णऽभूषणम्—*Daya.* on II.33.10; निष्कान् सोवर्णान् अश्वान् तुरङ्गान्—*Daya.* on I.26.2)

16. *Tad-annaya.* let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय । यदेवजागरावस्थायां भोजयत्वेन प्रसिद्धं मधुपायसादि स्वप्नेऽपि भोक्तु इत्यर्थः —*Sayana*).

17 *Kalam,* कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the *R̥gveda*.

*Safam,* शफम्, hoof (or bones etc. as unfit). See *Taittiriya Sam* VI.1.10; here शफ=1/8 of the value of a cow, and कलाम् as very small portion in the sale and purchase of *Soma* or कलाम्=1/16 of the value of a cow. The word शफम् does not occur anywhere else in the *R̥gveda*; though we have

शफऽम्राहजः — X.44.9

शफऽम्राहजम् — X.87.12

शफऽच्युतः — I.33.14

शफम् — VIII.47.17

शफऽवत् — III.39.6

शफात् — I.116.7; 117.6

शफानाम् — 163.5; V 6.7

शफोऽइव — II.19.3.

(शफेषु गवादि खुर बिह्वेषु च्युतः पतित आसिक्तो यः सः शफच्युतः — *Daya*, on I.33.14); शफात् खुरात्, शफणति प्रापयतीति शफोवेगस्तस्माद्वा— *Daya*, on I.117.6; शफानां शं फणति तेषां (वेगानाम्)—*Daya*, on I.163.5).

## Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The *Soma*, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King *Soma* prolongs our life (7). *Soma* blesses us for our welfare, (8) and is the guardian of our bodies (9). *Soma* has been placed within us (10). When the mighty *Soma* climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to *Soma* (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. *Srausti-iva*, like the swift one ( श्रोष्टी । श्रुटीति क्षिप्रनाम । तत्सम्बन्धी श्रोष्टी । क्षिप्रगाम्यश्वः — *Sayana*); like the swift moving horse.

7. **Ahani-iva vasarani**—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासराणि) are so called because they are of different courses (वासराणि वेसराणि विवासनानि गमनानोति वा), or they are bright, or they pass away.

9. **Vasyah**, best of all (वरयः श्रेष्ठान्).

10. **Rdudarena sakhya saceya**, ऋदूदरेण सख्या सचेय, *Rdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (ऋदूदरः सोमः । मृदूदरः । मृदूदरेष्विति वा—Nir. VI.4).

12,13. **Pitarah**, parents.

14. **Nidrah**, dreams (निद्रः स्वप्नाः —*Sayana*).

**Visvaha**, विश्वह, always; all the days (विश्वह सर्वेष्वप्यहःसु —*Sayana*).

**Vayodhah**, the giver of food (वयोधाः वयोधाः अन्नदाता—*Sayana*).

## Hymns-49-59

### The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the R̥gveda from 49-59, are commonly known as the *Valakhilyam*, वालखिल्यम्. Their R̥sis and Devatas are as follows:

<i>Hymn</i>	<i>R̥si</i>	<i>Devata</i>	<i>No. of verses</i>
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Kṛsah	Praskanva —Danam	5
56 (viii)	Prsadhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the ṛsis belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificence of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Bṛhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (अचेत्यग्निः, 56.5) is to Agni, but the ending of this verse दिवि सूर्यो अरोचत is devoted to the

Sun.” The *Brhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII.49-56), introduced with the words बालखिल्याः परेऽष्टौ (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नखाः । ते वैखानसाः । ये बालाः, ते बालखिल्याः । यो रसः सोऽपाम् । (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from *Vala* (बाल) or hairs, and the marine creatures like tortoise (*kurma*) from the body sap or essence—प्रजापतेः सत्यसकल्पात् तत्सकल्पानुसारेण तत्तद्वस्तुत्वद्यते; तस्यशरीरस्य ये नखाः आसंस्ते वैखानसा नामका मुनयोऽभवन् । ये च शरीरबालाः केशास्ते बालखिल्य नामका मुनयोऽभवन् । यः शिरस्य रसः सारांशः सोऽपाम् मध्ये कामिचत् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the *R̥gveda*, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the *R̥gveda* (अभिन्ने खिल्ये निदधाति देव्यम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya*.) in which it is said that God places the worshipper on an unbroken khilya (अभिन्ने खिल्ये), and he accordingly conjectures the reading अखिल्य भिन्ने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to *Khilyas* in the *R̥gveda* is X 142 3. (उत्त खिल्या उर्वराणां भवन्ति). These are the only two places where the word *Khilya* occurs in the *R̥gveda* (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the *R̥g.* text.

In the *Sarvanukarama* (Index) of the *R̥gveda*, there is no reference to the hymn 58, (५८ सूक्तविषये सर्वानुक्रम सूक्त नास्ति).

**Khila-hymns in Book I**—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रयिन्यः पितृवृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the *Bṛhaddevata* (III.119) as follows : दशाश्विनानीमानिति इन्द्रावरुणयोस्तुतिः । This eleventh Khila, devoted to *Indra-Varuna* appears as the eleventh *Valakhilya* Hymn VIII. 59 (xi), the seer of which according to the *Sarvanukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *R̥gvidhana* I.20.3 as the eleven purifying *Suparna* Hymns (सोपर्णानि पवित्राणि सूत्रान्येकादश) Of the ten *Asvin* Hymns, we know only the Pratikas of two (viz. शाश्वद्विवाम—of the first, and one of the others प्रघारायन्तु मधुनो घृतस्य).

**Valakhilya and the Aitareya and Kausitaki Brahmanas**—The *Valakhilya* hymns have been used at several places in the *Aitareya Brahmana*, usually along with the *Nabhanedistha* (नाभानेदिष्ट), *Vṛsakapi* (वृषाकपि) and *Evayamarut* (एवयामरुत): V 15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The *Kausitaki Brahmana* of the *R̥gveda* school also refers to the *Valakhilyas* (xxx 4; xxx 8): I shall quote the latter one : “Having recited the strophe and anti-strophe, he recites the *Valakhilyas*; the strophe and antistrophe are the body, the *Valakhilyas* the breaths; these breaths are not separated (from the body). They say “why are they (called) *Valakhilyas*?” That which is not in contact in two fields, they call *Khila*; these breaths are a hair (बाल) in breath and are not separated; therefore are they *Valakhilyas*.

**Padapatha** (पदपाठ)—Just as the *Pada Pathas* are available for other *R̥g* Hymns, similarly they are also available for the *Valakhilyas*. This also shows that reverence to the *Valakhilyas* was shown as much as to the other *R̥g* Hymns. *Dayananda* in his *Caturved Visaya Suci चतुर्वेद विषयसूची*, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्थविद्या), as the usual subject matter.

### Arguments against these Hymns—

*Sayana* in his commentary has not commented on the *Valakhilya* Hymns. The *Sayana Commentary*, edited by the *Vaidika Samsodhana*

**Mandala**, Tilak Maharashtra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the R̥gveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith's translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the R̥gveda : नीपातिथिम्, पुष्टिगो, शुष्टिगो, सांवरणौ, पाषंद्वान्, दस्यवेवृक्, पूतक्रु, पूतक्रता, ऋजूनस्, दशोप्य, दशशिप्र, शीष्ट ।

### Hymn-49

The R̥si is *Praskanva*; प्रस्कन्व; the deity Indra and the metre is Pragatha (the odd line *Bṛhati* and the even *sato-bṛhati*).

**2. Satanika-iva**, शतानीकाइव, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (शतानीकेष्वपपरिमितान्येव रिपु सेन्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

**Dhṛsnuya**, धृष्णुया, with boldness.

**Dasuse**, दासुषे, for the charitable person; for the offerer.

**Gireh rasah**, गिरेः रसाः, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पर्वत, Nigh. I.10).

**Vṛtrani**, वृत्राणि, sins, evils, nescience.

3. **Girvanah**, गिर्वणः, O, the one praised by the speech of devotee (गिर्वणः गोभिर्बन्नीयेन्द्र; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

**Madah**, exhilarating (मदाः हृषकराः).

**Apo na okyam sarah**, as waters flow to a lake, the reservoir.

**Indavah**, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam**, always protecting, incomparable, matchless; free from sins.

**Pratarnam**, capable of taking across through difficulties; helpful (प्रतरणं प्रवर्धनम्); strengthening;

**Vivaksnan**, pleasing; swelling, praise worthy, energy giving, (विवक्षणं अतिशयेन स्तुत्यम्).

**Ksudra-iva**, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुब्रेव दीनेभ्य इव).

**Dhrsat = dṛsad** (दृषद् = धृषद् = millstone).

**Kirasi nah Ksudreva dhrsat**, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

**Tmana = atmana**, तमना = आत्मना, but itself (स्वयमेव).

5. **Stomam**, to our laud (*Griffith*); to our praise (*Cowell*).



**Hiyanah**, urged on (हियानः प्रेरमाणः).

**Sotrbbih**, by the Soma-pressers (सोतृभिः सोमाभिषवकर्तृभिः).

**Dhenavah**, words or speech; cows; milk-products.

**6. Udri-iva avatah**, उद्री इव अवतः, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकवान् अवतो न कूप इव स यथा सस्यादि सेकत्रे जल क्षरति तद्वत्) *udri-iva*=one with the raised mouth.

**Vibbutim aksita-vasum**, विश्रुतिमक्षिता वसुम्, prosperity with unfailling wealth.

**7. Asubbhih**, with swift ones, with speeds (अशुभिः शीघ्रगामिभिः with speedy horses, शीघ्रगामिभिरश्वैः). **Ugrebhih**, with mighty ones (उग्रेभिः उद्गूर्णबलैः Indras horses are said to be swift and mighty ones.

**8. Harayah**, steeds coursers; horses; rays.

**Asavah**, आशवः, speedy.

**Vata-iva prasaksinah**, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिणः वायव इव प्रकर्षेण संगच्छमानाः).

**Manusah apatyam**, Manu's seed (*Griffith*); race of Manu (मनुषः मनोः अपत्यं अपतनहेतु यजमानम्) man, the house-holder or Yajamana.

**Pariyese**, encircles (परीयसे सर्वत आगच्छसि).

**Visvam svardrse**, whole heaven becomes visible: (विश्वं स्वः स्वं स्वर्लोकं

दशे द्रष्टुमिच्छति).

**9. Medhyatithi**, mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिम् मेध्याः संगमनीयाः पवित्रा अतिथयो यस्य तम्—शिल्पिजनम्—*Daya*. on I.36.17; मेध्यातिथिभिर्गुक्तोऽप्यपकः—*Daya*. on I.36.10; पवित्रैः पूजकैः शिष्यवरगुक्तो विद्वान्—*Daya*. on I.36.11).

**Nipatithim**, the name of a seer (नीपातिथिम्); leading ascetic; the respectable person who shows the right path.

नीपअतिथिम्—VIII.49.9

नीपअतिथी—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places:

The hymn VIII. 34 of the R̥gveda is also assigned to this R̥si by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

**10** For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

**Pakthe**, in the one matured in experience; in *paktha* (पक्थ), a favourite of the Asvins Name of a king in mythology. Paktha is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtsu-Bharatas (तृत्स भरत) in the *Dasarajna* (दाशराज) of battle of the ten Kings. In the three passages of the R̥gveda (VIII.22.10; 49.10; X.61.1), a Paktha is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu*, whose tribe, the *Purus*, were aided by the Pakthas in their unsuccessful onslaught on Sudas (सुदास्). In the third passage, he seems specified as Turvayana (तूर्वायण), and appears

as an opponent of Cyavana (च्यवान). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell* and *Keith*).

**Dasavraja**, (दशवज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

**Gosarya**, (गोशरं), the name of a katriya; the name of a protege of the Asvin (VIII.8.20; 49 10; 50.10). See earlier note. *Go* (गो)=string of a bow; *sara* (शर)=arrow; *gosarya*, for a trained archer.

## Hymn-50

1. **Sakram**, शक्रम्, All-potent, almighty Lord; an epithet of Indra.

**Sahasrena-iva manhate**, सहस्रेण इव मंहते, one who gives as it were, in thousands.

**Sunvate**, सृन्वते, sheds the juice; one who shows intense devotion.

**Stuvate**, स्तुवते, one who worships.

**Suradhasam**, precious wealth (सुराधसं शोभनघनोपेतम्).

2. **Sata-anika**, शतानीका, with hundred mouths, or innumerable arrowheads or points (शतानीकाः शतपरिमितानि घनीकानि मुखानि यासां ताः).

**Hetayah**, weapons for purposes of killing (हेतयः हनन साधनान्यायुधानि).

**Maghavatsu**, in liberal and rich worshippers (मघवत्सु हविलक्षणघनवत्सु

यजमानेषु); amongst the respectable affluent persons.

**Girih, गिरिः**, cloud or mountain.

**3. Sutasah**, the flowing, or effusing (सुतासः अभिषृताः); exuding devotional love (like sweat).

**Dughah-iva**, like milch-kine (दुग्धा घेनवो यथा).

**Apo-na**, like water steams (आपो न । ता यथा स्नानपानादिना सकलोकियन्ते तद्वत्).

**4. Dhitayah**, fignets (धीतयः मंगुलयः, *Nigh*. II.5); praises or prayers (धीतिभिः==well composed hymns, VI 61.2; धीतिभिः कर्मभिः, with actions, *Nir*.XI.16).

**Stotresu**, स्तोत्रेषु, in the midst of hymns.

**5. Tosate**, तोषते for the suppression (तोषतिर्वंषकर्मा; "नितोषते निर्वह्यति"—इति वंषकर्मसु पाठात्—*Nigh*. II.19).

**Atyah na**, like a constant moving horse or horse-rider (अत्यो न सतत गमनशीलोऽथव इव).

**Iyanah**, rushing (इयानः गच्छन्).

**Svadhvare**, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे शोभनयज्ञे । अध्वर इति यज्ञनाम । ध्वरतिहिंसा कर्मा । तत्प्रतिषेधः, *Nir*. I.8; *Adhvare* is a synonymn of *sacrifice*, the verb √ध्व, *dhvr*, means to kill; *a-dhvare* denotes the negation of it (killing).

**Paure havam**, the call to Paura; the invitation to Paura's house.

According to Roth, *paura* means the filler, the satisfier; “thou approvest summons to the satisfying beverage.” (Cowell).

**Paura**, it is a commune of numerous types or categories of people.

7. **Rsvah rsvabhih a gahi**, come Lofty with Lofty ones (ऋष्वः ऋष्वेभिः आ गहि—ऋष्वैः महद्भिः हरिभिः ऋष्वः महात्स्वमा गहि आगच्छास्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भिः हरिभिः एतत्संज्ञकैरश्वैः).

**Haribhih yujanah**, yoked with steeds; in the company of intellectuals.

8. **Harayah**, bays, horses, steeds, the individual souls.

**Rathirasah**, that draw the chariots (the souls in the chariot of body).

9. **Etasam**, एतश्चम्, a ṛsi (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (एतश्चं अश्वसैन्यम्).

10. **Gotram harisriyam**, a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिश्चियम्। हरिः हरितवर्णा श्रोः सध्मीर्यस्य तादृशम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

**Dirghanithe**, a qualifying adjective to *medhe adhware*, i.e. at the sacrificial feast of long duration (दीर्घनीये दीर्घस्वर्लाकं पर्यन्तं नीयं हविः प्रापण यस्य तस्यभूते, i.e. carrier for a long-long time along a long path. Also “to Dirghanitha, thine home friend-*Griffith* also *Cowell*.

**Medhe**, in the sacred Yajna or sacrifice (मेघेयज्ञे).

### Hymn-51 (iii)

1. **Nipatithau**, (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप). Like the guest of that one is *Nipatithi* (नयति हविर्देवान् पाति रक्षति यजमानं चेति नीपः। तादृशोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

**Manu**, (मनु), the descendent of *Samvarna* (सांवरण), *Nipatithi* *Medhatithi* *Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

**Medhyatithau**, an ascetic, venerable as a guest (प्रतिथि=संत्यासी, in the sacred acts and ceremonies. (मेघ्यातिथौ मेघ्यः यज्ञार्हः। अतिथिर्यस्य तादृश एतन्नामके ऋषौ) ।

**Pustigau**, pertaining to *Pustigu* (पुष्टिगु); one possessing cow, the sustainer of the family; a Rsi of that type or name (पुष्टिगौ। पुष्टिः कुटुम्ब-पोषिका गौर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

**Srustigau**, pertaining to *Srustigu* (श्रुष्टिगु); *srusti* is a synonym of moving with speed (श्रुष्टीति क्षिप्रनाम; Nir. VI.12: 13; see VII.39.4; a pada-nama (पदानाम्), Nigh. IV.3; श्रुष्टिः शीघ्रव्यापिनो गौर्यस्य तादृशे मयि च whose speech or cow is quick and speedy).

**Samvarnau**, सांवरणी, to be selected out or given preference in a rightful manner.

**Pustigau**. *Srustigau* and *Samvarnau*, these words occur nowhere

else in the R̥gveda.

**2. Parasad-vanah**, पार्षद्वाणः, the son of Prsadvān (पृषद्वाणः); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the R̥gveda.

**Praskanva**, see earlier notes; a R̥si of hymns I 44-50, VIII 49; IX 95. See I.44 6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

**Jibrim**, decripit (जिब्रिं जराजीर्णम्).

**Uddhitau**, forlorn (उद्धितं; ऊर्ध्वदेशे स्थापितम्); nicely settled; bound by nice relations

**Dasyave-vṛka**, the giver of enlightenment to liberal devotee (दस्युः = devotee who surrenders his all to Lord) Literally, it means “wolf to the Dasyu”; the name of a man occurring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *R̥si*, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पूतकृतु) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पूतकृतः and पूतकृतायै). These two terms occur in the *Valakhilya Hymns* only (a term पूतकृतो occurs in VIII.68,17 also).

**3. Ya ukthebhir na vindhate**, य उक्थेभिर्न विन्धते, who does not lack hymns of praise (*Griṣṭh*): who has no lack of praise (*Cowell*) (विन्धते परिचरति । विद्यतिः परिचरणकर्मा । विद्यतिर्दत्ति कर्मा— Nir. X.23).

**Vada navyasyamati**, sing with the newest hymns (नव्यस्या नवतरा मता स्तुतिं वद ब्रूहि).

**Rsicodanah**, worth being instructed or impelled by ṛsis or the enlightened teachers (ऋषिचोदनः ऋषीणां मंत्राणां तद्द्रष्टृणां वा चोदनः प्रवर्त्तकोऽस्ति).

**4. Saptasīrsanam**, the seven-headed hymn (सप्तशीर्षाणां सप्तसंख्याकाः शीर्षवत् प्रधानभूतं दशमयो यस्य तादृशम्), like the one with seven rays (seven colours of spectrum).

**Tridhatum**, त्रिधातुम्, the sustainer of the three regions, *bhuh*, *bhuvah* and *svah* (त्रिधातुं तयाणां भूरादिलोकानां पोषकम्); three-parted (*Griffith*).

**Uttame pade**, in the loftiest region or place; in the highest region (उत्तमे हृदे उत्कृष्टतमे स्थाने; द्युलोकाख्ये स्थितम्).

**5. Naviyasim sumatim**, his newest favour (नवीयसीनवतरामकृतपूर्वां सुमतिं कल्याणीं मतिं अनुग्रहं बुद्धिम्); well-intensely worded divine speech.

**Gomati Vraje**, a stable full of kine; a stall rich in cows. (गोमति गवोपेते ब्रजे गजाश्ववादि पशुसमूहे); in this human body, provided with sense organs.

**6. Rayasposam**, रायस्पोषम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

**7. Kadacana starih na**, never fruitless; never injuring (स्तरिः हिंसकः कदाचन कदापि नासि न भवसि)

**8. Nanakse**, overtakes (ननक्षे व्याप्नोतिस्म)

**Krivi**, a demon of this name; a water-well, a tank (क्रिविरिति कूपनाम—Nigh. III. 23; see II.17.6); an injurer, कृणोति हिनस्ति येन् तत्—Yv. X.20.

**Susna**, a demon or *asura* of this name; also a cloud; thunder of



a cloud; an oppressor of the type of thunder. (शुष्णः शोषकं बलवन्तम्)—*Daya.* on I.56.3; VII.19.2); strength (शुष्णं बलनाम् Nigh. II.9); the sun (शुष्णस्य आदित्यस्य—*Nir.* V.16); *susna* is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानवः प्रत्यङ्गं पतित्वा मनुष्याणामक्षीणं प्रविवेश स एष कनीनकः कुमारक इव परिभासते—*SBr.* III.1.3.13). *Susna* as demon is also mentioned along with *Sambara*, *Pipru* and *Varcin*.

For *Susna*, see among numerous others (शुष्णस्य)

शुष्णः—VI 20.5

शुष्गन्—I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 129.9; II. 14.5; 19.6;  
III 31.8; IV.16.12; V. 29.9; 32.4; VI. 16.8; 26.3; 31.3;  
VII. 19.2; VIII. 51.8; X.22.7; 14; 99.9; 111.5

शुष्णहृत्पेषु —I.51.6

शुष्णे —VIII.6.14.

For *Krivim*, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For *Arya*, *Dasa* (दास), *Rusama* (रुशम) and *Paviru* (पवीरु), see our earlier notes.

रुशमम् —VIII.3.12

रुशमाः —V.30.12

रुशमानाम् —V.30.14

रुशमासः —V.30.13

रुसमे —VIII.4.2; 51.9

रुसमेव —V.30.15.

**Arye rusame paviravi**, in the Vaisya (business class), equipped with weapon a ksatriya (soldier class).

**Rusama**, an injurer (रुसमानां हिंसकमन्त्रीणाम् —*Daya*. on V.30.14); those who kill an injurer (ये रुसान् हिंसकान् मित्वन्ति ते —V.30.12; —V.30.13); also all ordainer

**For Paviru :**

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रशस्तः पवीरः —ploughshare—फालो विद्यते यस्मिन् तत् ; लाङ्गलं काष्ठम् —*Daya*. on Yv, XII.71; also पवीरः from पवि=thunderbolt (Nigh. II.20), तत् इरन् मत्वर्यीयश्छान्दसः । पविः शल्यो भवति यद् विपुनाति कायम् । तद्वत् । पवीरमायुधम् । तद्वान इन्द्रः पवीरवान् —*Nir.* XII.30: अतितस्योपवीरवान् —XX.60.3)

**Pavi**, means a javelin, because it tears the body open; *paviram*, पवीरं, means a pointed weapon, i.e. furnished with javelins; *pavi-ra-van* पवी-र-वान्, one who possesses this weapon, i.e. Indra.)

**Paviravi** is one who takes hold of weapons for defence purposes (यो वनादि रक्षायै पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, अयं वैश्ये —*Daya*. on Yv. XXXIII.82.

**Paviravi**, पावीरवी, is divine speech (पावीरवी अ दिव्यावाक्), (*Nir.* XII. 30).

### Hymn-52 (iv)

1. **Vivasvati Manau**, with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

**Sakra** the endeavouring self.

**Ayau**, in the midst of men; of the living man; of light or of water (आयोः अयनस्य मनुष्यस्य ज्योतिषो बोधकस्य वा —Nir. XI.49 on प्रभृक्षस्यायोः । सिषक्तु न ऊर्ज्वस्य एष्टे:—V.41.19).

Also *ayuh*, आयुः=*vayuh*, वायुः=*ayanah*, अयनः —Nir. IX 9; *ayu*, *vayu*, the swift one.

2. **Matarisvan**, मातरिष्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

**Medhya**, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

**Prsadhra**, प्रषध्र, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

**Rjunasi**, ऋजुनसि, one with simple and straight nose; one who has control on vital breaths.

**Syuma rasmau**, स्यूम रस्मौ, highly radiating; one with a hate of enlightenment. A favourite of Asvins (I.112.16).

**Dasonye**, दशोष्ये, dasonya is one possessing control on ten vital breaths. ( प्राण, अपान, म्यान, समान, उदान, नाग, कूर्म, कृकल, देवदत्त and घनञ्जय)

**Dasasipre**, दशशिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms ऋजूनस्, दशोष्य and दशशिप्रे do not occur anywhere else in the Rgveda.

**5. Goh-asvasya data**, गोरश्वस्यदाता, the giver of cows and horses, or wisdom and vigour.

**Isanakṛta**, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

**7. Kada Cana prayucchasi**, never neglects Ubhe janmani both the worlds, this and beyond.

**Turiya**, O fourth one, O beyond all.

**Aditya**, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryaman and Aditya;—in this fourth is Aditya.

**Havanam Indriyam**, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

**8. Purvyam astavi**, अस्ताविपुर्व्यम्—sung is the sol., that comes from eternity (the song of ancient time—*Griffith*).

**9. Purvih ṛtasya brhatih anusata**, पूर्वीः ऋतस्य बृहतीः अनुषत, have sung many a *Brhati* of sacrifice.

**10. Ksoni**, क्षोणी earth.

**Gavasirah**, गवाशिरः, mingled with milk.

## Hymn-53

1. **Maghavan**, मघवन्, O full of excellent wealth and riches; an epithet of Indra.

**Jyestham**, the eldest, the highest, the nearest (ज्येष्ठं अतिशयेन प्रशस्यम्)

2. **Ayu, Kutsa and Atithigva**, see our earlier notes (eg. I.53.10—त्वमस्मैकुत्समतिथिग्वमायुम्). The names of ṛsis according to mythology.

**Ayum**, आयुम्, long life, related to

**Atithigvam**, अतिथिग्वम्, hospitality, related to

**Kutsam**, कुत्सम्, wisdom, related to

3. **Paravati**, those at a distance; (परावति दूरदेशे वर्तमानाः); pressed out afar (*Griffith*).

**Arvavati**, those at close quarters; those near (अर्वावति समीपदेशे वर्तमानाः); pressed near us (*Griffith*).

**Adrayah, madhvah**, pressing stones (in connection with the Soma pressing); (अद्रयः अद्रिप्रमवास्ते सोमाः मध्वः मधुरम्); मध्वः=meath, mead, fermented honey (*Griffith*); मध्वः रसः—the honey-juice (*Cowell*).

**Adrayah**, also like the cloud (अद्रिः=मेघनाम, Nigh. I.10).

**Madhvam rasam** the sweet elixir of enlightenment.

4. **Sistesu**, शीष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शीष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *R̥gveda*.

5. **Svape Svapihhih**, O brother, with brotherly feeling; O good kinsmen, with good kinsmen (स्वापे is vocative) (स्वापे सुतरामाप्तेन्द्र, O readily approachable Indra; (स्वापिभिः शोभना आपयः आप्ता बान्धवः यासु ताभिः); स्वापिभिः= सु+आपिभिः; स्वापे= सु+आपे; आप्तुव्याप्त्वी; (pervading); आप्तु लम्बने (चुरा०), approachable, available.

6. **Ajiture**, victorious in battle (आजितुरे संग्रामे त्वरमाणम्; जित्वरमित्यर्थः); आजो=संग्रामनाम, Nigh.II.17).

7. **Bharesu**, in combats, in battle (भरेषु संग्रामेषु— Nigh. II.17).

**Sasavansah**, one rich in food (ससवांसः हविलक्षणान्नवन्तः); which praising (ससम्=अन्ननाम, Nigh. II.7).

**Hotrahhih**, with holy offerings; with words of praise (होत्राभिः वाग्भिः स्तुतिलक्षणाभिः; होत्रा=वाङ्नाम Nigh. I.11. (*Griffith*)).

**Manamahe**, we mean; we acknowledge; we praise or worship (Cowell). (मनामहे स्तुमः).

**Vayam hotrahhih.....manamahe**, we worship thee with invocations and prayers when we obtain our desire. (Cowell); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

8. **Brahma**, prayer, resplendence, food (ब्रह्म=बलम्, Nigh. II.7).

**Vajayuh ajim**, one who longs for food, strength or spoils in battle (वाजः वज्रनाम, Nigh. II.7); वाजिम्=वाजी=वज्रम-संश्रामम्, Nigh. II.17); वाजः-वाजः-वज्रनाम—Nigh. II.9).

**Sam ame**, सं+अमे, unite myself (सम् अमे संगतो भवामि).

**Mathinam agre**, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

### Hymn-54 (vi)

1. **Girbhih**, गीर्भिः, by words or speech; by praises.

**Paurasah**, पौरासः, the disciplined men, people or folk, (पुरोषवा स्तोदारः); the offerers (*Cowell*).

**Ghr̥tascutam**, to you, the giver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतश्चुतं घृतस्त्राविणं गवादिगणम्).

**Dhitibhih**, धीतिभिः ; by figers, by virtuous actions (धीतिभिः प्रभुवीभिः).

**Naksan**, have drawn, came close (नक्षन् व्याप्नुवन्ति).

2. **Kṛsah**, कृशः, Rsi of the Hymn VIII.55 (vii) (कृशः काण्डे ऋषिः); also a Yajamana of this name, (कृशे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

**Eva asme matsva**, एवास्मे मत्स्व, be glad with us.

3. **Visve devasah**, all godly or learned people; all Nature's bounties.

**Vasavah**, they who provide protection; the Vasus.

**Rudrah**, the punishers of the wicked; loving like the vital breaths.

**Marutah**, men; the cloud-bearing winds.

4. **Pusa**, पूषा, the sustainer, the sun.

**Visnuh**, विष्णुः, the all-pervading; even widely spread atmosphere.

**Sarasvati**, सरस्वती, the divine speech of enlightenment.

**Sapta-sindhavah**, सप्तसिन्धवः, the seven streams of vital breaths.

**Apah**, आपः, waters.

**Vatah**, वातः, winds.

5. **Sadhamadyah**, one who enjoys in the company of others; feast-companion. (सधमाद्यः सहमादन योग्यः).

6. **Ajipate**, O lord of battles, (आजिपते संग्रामपालक).

**Hotrabhhih**, with words of prayers (होत्राभिः स्तुतिशलाघाभिः वाग्भिः), by



invocations.

**Devavitibhih**, देववीतिभिः, by entertainment of gods (*Griffith*), (देववीतिभिः देवकतुकाशनैः); by the virtuous qualities of the learned ones.

**Vitih**, वीतीः, by feasts (वीतीः अशनवान् स्तुतिभिः प्रोत्सहमानो हविरत्तेत्यर्थः); by sacrificial feasts (*Griffith*); full of wisdom.

**Sṛnvire**, शृण्विरे, are far-famed; high fame is theirs.

**Viti.....sṛnvire**; high fame is theirs who win by invocations, feasts and entertainment of the Gods (*Griffith*); far-famed are those who obtain their desires, by sacrificial feasts, by invocations and by entertaining the gods (*Cowell*). May the glory of those persons be heard far and wide who with enlightened words of wisdom offer their praises and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. **Praskanva**, प्रस्कण्व, learned wise person of special merits.

**Sthuram**, स्थूरम्, solid, firm.

**Sasayam**, शसयम्, exuberant.

**Ahrayam**, अहर्यम्, inexhaustible.

### Hymn-55 (vii)

2. **Divi satam svetasah uksanah tara na rocante**—A hundred heavenly bodies, while in radiance are shining like the stars in heaven

(this refers to hundreds of white self-luminous stars in heaven).

**Uksan**, उक्शन, the word has been ridiculously translated “oxen” by Cowell and Griffith.

**Venun**, वेणून् bamboos; pipe organs of music (वेणून् मस्करान्).

**Sunah**, शुनः, dogs (शुनः सारमेयान्).

**Mlatani carmani**, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदूकृतानि चर्मणि ग्रजिनानि).

**Bulbajastuka**, tufts of *bulbaja*, a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्बजस्तुकाः तृणपूसाः).

**Arusinam**, of red coloured cows (आरुषीणामारोचमानानां गवाम्) or red-hued mares (Griffith; Cowell).

4. **Kanvayanah**, काण्वायनाः, O disciples of men of wisdom (*vocative*).

5. **Syavih**, श्यावीः, dark or brown cows (श्यावीः कपिला गाः); dark mares (Griffith).

**Syavih pathah**, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

**Saptasya**, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

### Hymn-56 (viii)

1. **Dasyave vrkaha**, the suppressor or subjugator of infidels or Dasyus, i.e. Indra (हे वृक मद्भुविकर्तनेन्द्र ! ) *vrka* is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा — Nir. V.20).

The sun is also called *vrka*, because he dispels darkness (आदित्योऽपि वृक उच्यते । यदा वृङ्क्ते—Nir. V.21 on I.117.6).

A dog is also called *vrka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्—V.21. on VIII.66.8).

2. **Amamhat**,, अमंहत्, gave (or gives); awarded or awards (अमंहत् अयुः).

**Dasa sahasra dasyave vrkaha**, दशसहस्रा दस्यवे वृकाः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (अयुत सख्याकान् दस्यून् ; अत्र दस्यु पक्षे विकर्तनात् वृकः । आदित्यपक्षे विद्वन् पक्षे ईश्वरपक्षे च विकृतज्योतिष्को विक्रान्तज्योतिष्को । यदा वृङ्क्ते इतिवक् । इति विवेकः).

**Pautakratah**, पौतकृतः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतकृतः पवित्रकर्मवन्निन्द्र).

Also Pautakratah is son of *Putakrata*, (पूतक्रता the mother). Perhaps she is so known as being the wife of *Putakratu*, (पूतक्रतु, the father).

5. **Havyavat agnih**, the fire produced by attrition which is the carrier of oblations (हव्यवाद् हविषां वोढा).

**Samat rathah**, with his car, or with the car that moves by itself

(सुमत् रचः स्वयमेव रंह्यस्वभावः ; सुमत् स्वयमित्यर्थः — Nir. VI.22; i.e. *sumat* means 'of one's own accord').

## Hymn-57 (ix)

1. **Yajatra**, यजत्रा, the respectable men of enlightenment; an epithet for *Asivins* (यजना यजनीयो देवी द्योतमानावश्विनौ).

**Nasatya**, नासत्या—नासत्यौ, not untruth i.e. both of them truthful (सत्यभूतौ), an epithet for Asvins.

**Tr̥tiya savana**, the third libation; the period of life after the age of 48 (यय यान्यष्टा चत्वारिंशद् वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16).

2. **Devah trayah-ekadasasah**, देवास्त्रयः एकादशासः, thirty three gods: (अष्टौ वसवः एकादश रुद्रा द्वादशादित्याः प्रजापतिश्च वषट्कारश्च, 8 vasus; 11 rudras, 12 adityas, prajapati and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. **Divah-rajasaḥ pṛthivyah**, of the celestial, midspace and terrestrial regions.

**Vṛsabhah**, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

## Hymn-58 (x)

1. **Anucanah brahmanah**, an intellectual person of deep learning;

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations; the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (अग्निं यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव —Katha; तत्सृष्ट्वा तदेवानुप्राविशत् —Taitt. Up, II.6; सूर्यं प्रात्मा जगत्स्तत्स्थुषश्च—I.115.1); just as *Agni*, *Surya* and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. *Citramagha yasya yoge addijanje*—She of wondrous wealth was born to harness (चित्रं चायनीयं भर्षं गवाश्वादि लक्षणं धनं यस्याः सा चित्रमघा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्वोतीषि सूर्यादीनि प्रकाशयत्वेन सन्ति यस्य तम् । "तस्य भ्रामा सर्वमिदं विभाति" —Up.

*Ketumantam*, diffusing splendour (*ketu* is banner; *ketu* is wisdom; केतुः-केतः-प्रज्ञा, Nigh. III.9).

*Tricakram*, त्रिचक्रम्, rolling three-wheeled.

*Sukham susadam*, offering an easy-seat or comfortable seat (सुषदम् । शोभने प्रात्मस्वरूपे सीदति तिष्ठतीति सुषत् सुप्रतिष्ठः इम्).

*Bhurivaram*, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणोयस्तम्).

## Hymn-59 (xi)

The Rsi of this hymn is *Suparnah Kanva*; and the hymn is devoted to *Indra-Varuna*, and the metres are *tristup* and *jagati*.

Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. **Bhagadheyani**, shares (भागधेयानि भवदंश भूतानि) (in the rituals the shares of offerings line *caru*, चरु and *purodasa*, पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु अग्निषुतेषु सोमेषु).

**Siksathah**, शिक्षथः, assist (शिक्षथः अग्निमतं प्रयच्छथः; शिक्षतिर्दानं कर्मा—Nigh. III 20).

2. **Osadhih-apah**, ओषधीः-आपः, plants and waters (ओह्याद्या ओषधयः, आपः उदकानि).

**Nih sidhviri**, निःसिध्वरी, one with efficacious vigour (निःषिध्वरी नितरां मंगलस्वभावा).

**Rajasah, pare**, beyond midspace (रजसः अन्तरिक्षलोकस्य सम्बन्धिनः पारे पारतीरे).

**Adhvanah**, of paths (अध्वनो मार्गस्य).

**Na kih at eva ohate**, none becomes strong enough to gain success, (also नकिः ओहते न कोऽपि तर्कगोचरो भवति).

**Adevah satruh**, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोगी असुरादिः शत्रुः शातयिता).

3. **Sapta-vanib**, divine speech expressed in seven metres, from

the Gayatri to jagati (सप्तवाणीः सप्तसंख्याकाः सर्पणं स्वभावा वा वाणीः । वाण्यः सप्तहोत्रकाणां स्तुतिरूपा वाचः) seven holy voices (see IX.103.3; ग्रन्थिवाणी ऋषीणां सप्तनूषत).

**Krsasya**, कृणस्य, of *Kṛsa*, is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

*Kṛsa* is mentioned with *samvarta* as a pious sacrificer to Indra in the Valkhilya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, शयु, as a protege of the Asvins in X.40.8; युवं ह कृणं युवमश्विना शयुम्, but here the word may merely denote the "feeble man". (*Macdonell and Keith*).

कृणम्—VI 28 6, VIII.75.8; X.40.8

कृणस्य—II.12.6; VIII.59.3; X.39.3

कृणाय—X.117.3

कृणे—VIII.54.2.

**4. Sapta svasarah**, seven sisters; sister-streams of the Soma (*Cowell*); (सप्त सप्तसंख्याकाः स्वसारः स्वयं सारिण्यो वाण्यः सन्ति), the seven divine speeches through seven metres).

**5. Tribhiih-Saptebhiih**, त्रिभिः सप्तभिः, through the three times seven,  $3 \times 7 = 21$  (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तयोश्वाः तेषां समूहः । सप्तयूयैस्तेः त्रिसंख्याकैरश्वसमूहेः). Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the

*Samkhya.*

## Hym-60

2. **Ghr̥takesam**, One with brandishing flames (घृतकेलं ज्वालाकेशम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रदीपकेशस्यानीय-ज्वालाय—*Sayana*).

**Napatam**, non-protector (नपातं न पातयितारम्—*Sayana*).

6. **Surayah**, wise persons, priests, the praisers (सूरयः स्तोतारः—*Venkata*; स्तोतारो भेदाविनोऽस्माकं पुत्रादयः ; hymners or sons—*Sayana*).

9. **Ekaya, dvitīyaya, tisrbhih and Catasrbhih**, by one, by second, by three, by four, i.e. R̥c, Yajus, Saman and Nigada (एकयागिरा ऋचाः—*Venkata*; *Sayana* ; ऋगाद्यास्तिसः यद्यप्येकाव्यलक्षणा चतुर्था गीः—*Uvat*; एकया गिरा ऋम्-लक्षणया उत अपि च द्वितीयया यजुर्लक्षणया स्तुतः सन्, तिसृभिर्गोभिः ऋग्यजुसाम लक्षणाभिः, चतसृभिः ऋग्यजुः सामनिगदलक्षणाभिः स्तुतो नः पाहि—*Mahidhara* on Yv. XXVII.43). May also be परा, मध्यमा, पश्यन्ती and वैखरी spesch.

10. **Arvanah**, one who does not liberally give; impious; a troublesome person (अरावणः अदातुः —*Venkata*).

11. **Vayahvrdham**, food-augmenting (वयः वृधम् अन्नस्य वर्धयितारम्—*Venkata*; अन्नस्य वर्धकेम्—*Sayana*; आ वयति = अति कर्म; Nigh. II.8; वयः = अन्नम्; food; Nir. VI.4—See VII 69-4—परि अंससोमना वा वयो वात्).

**Upamate**; O wealth-giver (उपमाते ! धनं यः समीपे करोति स तपोवतः —*Venkata*; उपास्मत्समीपे माति नो धनमियुपमातिः ; addressed to Agni—*Sayana*).

13. **Sacivaso**, O thou who by wisdom establishes our rites



(*Wilson*) (नवीवसो, हे प्रजया वासीयतः —*Venkata*; also कवंधव ! *Venkata* and *Sayana*).

*Vasuvidah*, wealth obtaining (वसुविदः धनस्य सम्पत्कानि—*Venkata*).

*Yahuh*, child or son (यहुः पुत्रः —*Venkata*; सहसो बहूः सहसः पुत्रः —*Sayana*; बहूः सहसः —the son of strength—*Wilson*).

*Asya hanavah*. flames of the fire (अस्य अग्नेः हनवो न हनव इव हनुत्पानीया ज्वालाः —*Sayana*).

16. *Pra agne tistha janan ati*—O fire-divine, rest with Nature's bounties (प्राग्ने हे अग्ने जनान् अस्मान् अति अतीत्य प्रतिष्ठ प्रगच्छ हविरादाय देवान् प्रति—*Sayana*; go forth having overcome our enemies—*Wilson*).

*Tapasa*, by heat (तपसा तापकेन—*Sayana*).

*Socisa*, by glow (शोबिषा तेजसा—*Sayana*).

17. *Vṛkta-barhisab*, have cut the sacred grass; have made all preparations (वृक्त बहिषः विच्छिन्न बहिषः —*Venkata*)

20. *Parah gavyuti*, beyond a gavyuti (गव्यूति) a Krosas, about 4 miles (परःऽगव्यूति गव्यूतेः क्रोशात् परस्तात् —*Venkata*; क्रोशद्वयात् देशात् परस्तात्—*Sayana*; गव्यूति मागंम् —*Daya*. on V 66 3; क्रोशद्वयम् on III.62.16; क्रोशयुग्मम् on Yv.XXI.9).

## Hymn-61

For verse 11, see Nir. VI.25.

1. Dhiya, धिया, thought.

Satracya, inclined to us (सत्राच्या अञ्चन्त्या—*Venkata*; अस्माकं सहाञ्चन्त्या—*Sayana*)

Savisthab, mightiest (शविष्ठः प्रतिशयेन बलवान् —*Sayana*).

4. Aprami-Satya, Maghavan<sup>1</sup>, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिऽसत्य! अविनश्यत्सत्य! मघवन्! —*Venkata*; हे अहिंसित सत्य! हे इन्द्र! —*Sayana*).

5. Sacipate, O Lord of rites (शचीपते वेदवाचः पालक! —*Daya*, on 1.106.6; प्रजास्वामिन् on VI.45.9), (शचि=वाणी, speech; सत्कर्म=righteous actions; प्रज्ञा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (ममं न भाग्यमिव —*Sayana*; भाग्याधिपतिम् —*Venkata*).

9. Pracamanyo, O pride personified!, whose wrath presses ever forwards (प्राचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्तवा यः शत्रून् भजते सः अहसनः —*Venkata*; हे अहंसन्! संग्रामेऽहमित्यात्मनो महत्त्वं प्रकाशवन्, यं शत्रुं संभजते; —used for Indra—*Sayana*).

11. Na papaso manamahe narayaso na jalhavah, we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न पापा मन्यामहे । नाधनाः । न ज्वलनेन हीनाः । अस्त्यस्मासु ब्रह्मचर्यमध्ययनं तपो दानं क्रमेत्यृषिरवोचत् —*Nir.* VI.25).

Na papso manamahe, we are not evil; we do not appear evil.

12. *Rina' Katim*, to whom we are all indebted (ऋणकारि ऋणभूत स्तुति ऋणवत् फलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकारि ऋणसम्भूत स्तुतिम् । यस्मै स्तुतिर्ऋणवदवश्यं क्रियते तं सदुक्तम् । अथवा ऋणवदवश्यं फलप्रदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *vajinam* twice over with a difference in meaning in each clause (वाजिनं बलवन्तमश्वं), the mighty horse; as well as वाजिनं हविष्मन्तं, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. *Spat-Uta*, omniscient (स्पद् उव वेत्ता—*Venkata*; स्पष्टतिर्ज्ञानकर्मा; स्पद् सर्वस्यज्ञाता —*Sayana*. स्पद् स्पष्टा (राजा)—*Daya*. on V.59.Ī; स्पष्टवाचनं स्पष्टनयोः); also the seer of all (सर्वग्रष्टा).

17 *Adyadya, Svah-Svah*, अद्याद्या इवः इवः, every today and every tomorrow.

## Hymn-62

For verse 11, see Nir. I.4.

1. *Mahinam vayah*, ample food (माहिनिं वयः महत् भलम्—*Venkata*; महत् भलं सोमलक्षणम्—*Sayana*); also mighty strength.

5. *Avatan' iva*, like water-wells (अवतान् इव कूपान् इव—*Venkata*; just as a thirsty man looks for water deep into the well).

*Sominah*, devotee in intense love; a house-holder or sacrificer सोमिनः सोमातृण्यम्—*Venkata*, यजमानस्य —*Sayana*; सोमाः प्रशस्ताः पदार्थाः सन्ति यस्य तस्य गृह्णन्ति जनस्य —*Daya*. on I.151.2).

8. Upamam, near at hand (उपमं प्रत्तिकम्—*Venkata*)

**Devatataye**, for the sacrificer or devotee or worshipper (देवतातये यजमानाय —*Venkata*; यजमानाय यज्ञार्थं वा—*Sayana*); highly coveted in sacred performance).

9. **Samana' iva vapusyatah**, as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनऽइव समनेव समानमनस्का योषिदिव सा यथा वपुष्यतः वपुरिच्छतः पुरुषान् कृणवत् करोति स्ववशान्—*Sayana*).

10. **Ujjatam**, since manifestation, when it was born जातं प्रादुर्भूतम् —*Venkata*).

**Savah**, strength (शवः बलम्—*Sayana*).

**Kratum**, knowledge (क्रतुं प्रज्ञां स्वानुकूलाम्—*Sayana*; प्रज्ञानाम् —*Venkata*).

11. **Aham ca tvam ca vṛtrahan**, महं च त्वं च वृत्रहन्!,—Yaska in his Nirukta (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as “I and you, O slayer of Vṛtra”.

12. **Asunvatah**, infidel who does not offer (असुन्वतः अयष्टुः; one who does not press out the Soma for sacrifice).

**Sunvatah**, the devotee who offers *Soma* in the sacrifice. (सुन्वतं अग्निषवः कुर्वतः —*Sayana*).

**Bhuri jyotinsi**, भूरि ज्योतीषि, plenty of blessings.

## Hymn-63

For verse 7, see Nir. III.8.

1. Manuspita, father of the family (पिता=sustainer) father; head of the family) (पिता सर्वेषां पालकः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा द्वारेण—*Venkata*).

7. Ksayah, abode; residence (क्षयः निवासः—*Sayana*).

**Panca janyaya**, by the Pancajana; by people of five categories; (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निषादपञ्चमाञ्चत्वारो वर्णाः पाञ्चजन्याः ; पाञ्चजन्यः पञ्चसु सकलविधेषु ग्रह्यापको-पदेशक, राजसभा-सेना-सर्वजनाधीशेषु जनेषु भवः — *Daya*. पञ्चजना इति मनुष्य नाम—*Nigh*. II.3; Nir III.8).

The *Pancajana* word occurs in X.53.4 also. Yaska in his Nirukta (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चजना ममोहोतं जुषध्वम्). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा असुरा रक्षांसि; again, they are the four categories with *nisada* as the fifth (चत्वारो वर्णा निषादः पञ्चम इत्योपमन्येवः), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him (*ni*+*√sad*)—निषादः कस्मात् । निषदने भवति । निषण्णस्मि न्यापकमिति नैरुक्ताः (Nir. III.8). In its continuity, the Nirukta comments on यत्पाञ्चजन्यया विशा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e. it remains unfixed in the masculine, feminine and neuter genders. (पञ्च पृक्ता संख्या स्त्रीपुंनपुंसकेष्वविशिष्टा).

## Hymn-64

1. Brahmadvisah, the despiser of God and the Veda; an infidel

(ब्रह्मद्विषः ब्रह्मणः द्वेष्टन् राक्षसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. *Sutanam*, of the expressed one; the affused Soma; of the effused soma

*Asutanam*, of the non-effused.

4. *Girim*, cloud (गिरि मेघम्—*Venkata*, *Sayana*).

*Parvavantam*, gharled or knotted (पर्वतं पर्ववन्तम्—*Venkata*).

11. *Saryanavati*, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others : सार्यणावति—‘कुरुक्षेत्रस्य जघनार्धं भवे सरस्वन्ते’ कुरुक्षेत्रस्य जघनार्धं भवे शरपुणोपेते सरसि, i.e. in the lower parts of Kuruksetra.

For reference, see :

सार्यणाज्वतः—X.35.2

सार्यणाज्वति—I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayananda, the under-tract of ground with harmful creatures is Saryanavati (हिंसनीय पदार्थयुक्त मृमितल—on IX.113.1 in the Sanskara-vidhi); and also सार्यणोज्वतरिक्षदेवस्तस्याज्झर भवे—*Daya*. on I.84.14).

*Susoma*, सुसोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुसोमया—X.75.5 (नदीसूक्त)

सुप्तोमायाम्—VIII.64.11

सुप्तोमे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Soavon*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII.64.11). The Nirukta identifies the word with *Sindhu* (सुप्तोमा सिन्धु :—Nir. IX.26), which according to Macdonell and Keith is absurd.

**Arjikiye**, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

आर्जिकात्—IX.113.2

आर्जिकीये—X.75.5

आर्जिकीये (with different accents)—VIII.64.11

आर्जिकि—VIII.7.29

आर्जिकिषु—IX.65.23.

The two masculine forms (आर्जिक and आर्जिकीय) may denote people or land; the feminine (आर्जिकीया) designates the river of the land *Macdonald and Keith*). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who presumably took this name from his people, and Abhisara (अभिसार) bordered on Kashmir. According to Pischel, Arjika (आर्जिक) is an unidentified country. According to Roth or Zimmer, the word is not a

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

## Hymn-65

2. **Andhasah**, usually pertaining to food (Nigh. अन्धः=अन्ननाम—II.7); according to Sayana here it means water as the cause of food (अन्धोऽन्नम्, तेन तत्कारणमुदकं लक्ष्यते—*Sayana*).

**Samudre**, in the midspace (समुद्रे समुन्दनापादान भूतेऽन्तरिक्षे माघसि—*Sayana*).

**Svah-nare**, in this world (स्वः नरे=स्वर्गनरे=सर्वनरे or अस्मिन् लोके—*Venkata*).

7. **Sasvatam**, to all the worshippers (शश्वतां बहूनां यजमानानां—*Sayana*).

**Sadharanah**, साधारणः, common; ordinary.

11. **Brhatprthu**, in a large quantity (बृहत्पृथु महत् विस्तृत—*Sayana*).

**Prsatinam**, cows of dappled colour (पृषतीनां गवः —*Sayana*).

**Sahasre.....brhat prthu**, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—*Sayana*).

**Napatah**, nominative plural, children (*Wilson*); unprotected (नपातः अरक्षितस्य—*Sayana*).



## Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram**, (मदे सुशिप्रम्) in the Rk. ; मदेषु शिप्र (in the Sama Veda, II.33. 688).

**Adrtya**, अद्रित्य, from  $\sqrt{dr}$  to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanza.

**Mrksah**, well-washed; purified (मृक्षः शोधकः परिचरणीयो वा—*Sayana*).

**Asvyah**, अस्यः, all-pervading; see previous notes.

**Kijah**, कीजः, wonderful (कीजः । कीज इत्यद्भुतमाह; किमस्य कथं जात इति—*Sayana*).

**Gavyasya**, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhrtam**, accumulated by many, sustained by many sense organs.

**Nikhatam puru- sambhrtam vasu udvapati**, digs out the treasure accumulated at one place, in that way, (निखातं चित् भूमौ खात्वा स्थापितमपि सम्भृत संगृहीत यागादानादिक कृत्वेदं गुह्यं वसु धनम् उद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhrtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

lated stores from former sacrifices.

7. **Samana**, समना, for battle (समनम्=संग्रामनाम, Nigh. II.17); with united mind (समना संग्रामार्थम्—*Sayana*).

8. **Vrkas cid asya varanah ura'mathih**, the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vrka* on account of biting (यवापि वृक उच्यते । विकर्तनात्—Nir. V.21. There are several meanings of *Vrka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकश्चित् स्तेनोऽपि वारणः वारयिता सर्वस्य सन्नपि उरामथिः शत्रूणां मार्गे गच्छतां मथिता सन्नपि—*Sayana*).

**Vrkah cid uramathih**, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep

10. **Beka' natan**, बेकनाटान्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have : Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटाः खलु कुसीदिनो भवन्ति । द्विगुणकारिणो वा । द्विगुणदायिनो वा । द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "*Bekanatah*, बेकनाटाः ", the prefix बे, *be*, stands for two in the corrupted form (बे इत्ययञ्ज्ञो द्विशब्दार्थे । एकं काष्पिणमृणिकाय प्रयच्छन् द्वौ मह्यं दातव्यं ..... नयेन दर्शयन्ति, ततो द्विशब्देनैक शब्देन च नाटयन्तीति बेकनाटाः —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां सज्ञायां टीटञ् नाटञ्—अटवः—V 2 31.

The other derivations are : बेकनाटा बेकनासिकाः भेकनासिकाः विकटनासिका वा । अथवा । विचिर पृथग्भावे । बेकः पृथग्भावः । बेकनाटाः छिन्ननासः । विनासिका । विवेकशील नासिकाः कुशला वा ।

8. **Adhardrsah**, beholders of sunlight (अहर्दृशः सूर्यदृशः । य इमान्यद्वा नि पश्यन्ति न पराणीति वा । अग्निं भवति कर्मणा—Nir. VI.26).

**Panin**, पणोन्, dishonest merchants (पणींश्च वणिजः —Nir. VI.26)

11. **Bhṛtim**, भृति, regular honorarium, wages of salary.

13 **Vayam gha te tve**, वयं च ते त्वे, we are verily thus.

14 **Sacistha**, शक्तिः, mightiest.

**Gatu'vit**, गतुर्वित्, one acquainted with the path. (मार्गज्ञः —Venkata; मार्गज्ञ उपायज्ञस्त्वम्—Sayana).

15. **Kalayah**, dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां ज्ञातीनां च सम्बन्धनम् —Venkata).

## Hymn-67

For verse 5, see Nir. VI.27.

1. **Adityam**, learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the hearers of our call". (जीवितो नोऽभिधावतादित्याः पुराहननात् । स्व नृ स्य द्वावश्रुत इति—Nir. VI.27).

It is known to be the composition of the fish caught in net.

(मत्स्यानां जालमापन्नानामेतदार्थं वेदयन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मघा उदके स्पन्दन्ते । माद्यन्तेऽन्योन्यं भक्षणायेति वा)

**Jala**, (जाल, net) is so called because it moves in water (water=जल; जालं जलचरं भवति । जलेभवं वा । जलेशय वा—Nir. VI.27).

7. **Amhoh**, अहोः, of the sinner.

11. **Ugraputre**, O mother of mighty children or full of mighty offspring in consistency of the word *gabhlra* meaning water (गभोरम्=उदकनाम—Nigh I.12).

15. **Sarub**, Snare, an injurer (शरुः हितिका प्रसितिः जानिक भ्रेष्टिता—*Sayana*).

**Ajaghousi**, innocuous; without injuring (अजघ्नुषी अहिंसन्ती सती—*Sayana*).

18. **Navyam**, latest (नव्यं नव्यं स्तुत्यम्—*Sayana*).

**Sanyase**. protective measure, the measure for getting released (सन्यसे संभजनाय).

**Tatnah Sanyase**, that which releases us (*tat* or *that* may either be net or your favour—तत्त्वन्धकं or युष्मदनुग्रहादस्मान् मुञ्चतु—*Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).

19. **Tarah**, strength; speed (तरः वेगः —*Venkata*).

20. **Vivasvatah hetih**, the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वतः हेतिः वैवस्वतस्य यमस्य हेतिभूता—*Venkata*).

## Hymn-68

For verse 1 and 4, see Nir. V.3 and XII.21 respectively.

1. **A tva ratham yatha utaye**, to thee for protection as to a chariot.

**Utiḥ**; protection, is derived from the √मृ, to protect (मृतिरवनात्—Nir. V.3).

**Sumnaya**, for well-being (सुम्नाय सुखाय—*Venkata*; *Sayana*).

**Tuvi**, many, several, (तुवि=बहु).

**Tuvi-kurmin**, accomplisher of many deeds; rich in deeds, or actions (तुविकूर्मि बहोः कर्तारम्—*Venkata*; बहुकर्मणम्—*Sayana*).

**Rtisaham**, ऋतीषहम्=ऋतिऽसहम्, subduer of evil forces or cruel persons (ऋतीषहम् हिंसकानामभिमवितारम्—*Sayana*).

2. **Tuvi-susma**, O possessor of immense strength (तुविशुष्म ! बहुबल! —*Venkata*).

**Tuvi-krato**, O doer of many actions of repute. ( तुविऋतो! बहुकर्मन्!).

3. **Jmayantae**, the all-pervading or extensive (*jma*=ज्मा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्नुवन्तम्—*Sayana*).

4. *Evaiḥ ca carsaninam uti huve rathanam*, I invoke him to come with his protections in the onsets of your soldiers (चर्षणीनाम्) and chariots (रथीनाम्)—*Wilson*. “I invoke for you, and Lord of *Visvanara*, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot”—In this sacrifice, I invoke Indra (Lord) of *Visvanara*, i.e., the Sun, of unhumbled prowess or of mighty strength (शवसः), with desires (एवैः कामैः), courses (अपनैः), or protection (ऊती) of men (चर्षणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is *Aditya*, the Sun (विश्वानरस्य आदित्यस्य । अनानतस्य । शवसो महतो बलस्य । एषैश्च कामैरयनैरवनेर्वा । चर्षणीनाम् मनुष्याणाम् । ऊत्या च पथा रथानाम् । इन्द्रमस्मिन् यज्ञे ह्वयामि—*Nir. XII.21*).

7. *Purvyam*, ancient, old one, the best; also at the opening of sacrifice (पूर्व्या यज्ञमुखस्थानम्—*Venkata*; पूर्वे भवा यज्ञमुखस्थाम्—*Sayana*).

*Nṛtuh*, the leader (नृतुः विनेता—*Venkata*; कलस्य नेता देवः—*Sayana*).

*Anustutim*, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमाणां स्तुतिम्—*Sayana*).

9. *Apsu Surye*, in waters, in the Sun, i.e. bathe in water and see the Sun. According to *Sayana*, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (अप्सु स्नातुं सूर्यं द्रष्टुं च । स्नानादिव्यवहारं कर्तुं सूर्ये उदिते सति गमनादि व्यवहारं कर्तुमित्यर्थः—*Sayana*).

10. *Purumayyam*, पुरुमाय्यम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. *Sad*, षड्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

**15. Rjan, ऋजौ, two eyes.**

**Hari, हरी, two ears.**

**Rohita, रोहिता, nose and tongue.**

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Rksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Aamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

(i) two fast moving horses (ऋजौ) between Atithigva (प्रतिधिग्व)

and his son Indrota (इन्द्रोत);

(ii) two green horses (हरी) between Rksa (ऋक्ष) and his son

(iii) two red horses (रोहिता) between Asvamedha (अश्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरभेदात्).

**17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षट् अश्वान्).**

**For sacrificial details, see *Katyayana* (II.8.68).**

## Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

**1. Medhasataye**, for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेघसातये यज्ञ भजनाय—*Venkata*; यज्ञसंभजनाय—*Sayana*).

**Purandhya**, with great wisdom (पुरंध्या बहुप्रज्ञया —*Sayana*).

**Dhiya**, by actions (धिया कर्मणा—*Sayana*).

**Mandat-viraya**, one who gladdens heroes or children (मन्दद्वीराय । यो वीरान् हर्षयति स मन्दद्वीरः —*Sayana*; *Venkata*).

**Indave**, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय । इन्दतेरेश्वर्यकर्मण इदं रूपम् —*Sayana*).

**Tristubham**, threefold praise-song (त्रिष्टुभं तृचं —*Venkata*; स्तोम त्रयोपेतम्, *Sayana*).

**2 Odatinam**, of dawns (Nigh. I.8; ओदती=उषस्).

**Yoyuvatinam**, of rivers; of the conjugating rivers (योयुवत्यः नद्यः , उदकेन मिश्रयन्ति इति).

**Nadam** (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम् । उत्पादकमित्यर्थः । इन्द्रेण ह्युषस उत्पद्यन्त इन्द्रस्यैव सूर्यत्वात् । “विवस्वदिन्द्र सगम्य” इति द्वादशादित्यमध्य इन्द्रः पठितः —*Sayana*).

**Nadam** (II), roarer, causing noise or sound (नदम् शब्दयितारम् —



*Sayana*).

**Aghnyanam**, cows, inviolable as they are (अघ्न्यानां अहन्तव्यानां गवम् — *Sayana*).

**3. Suda-dohasah**, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

**Prsnayah**, white cows (पृश्नयः पृश्निवर्णा गवः — *Sayana*).

**Trisu**, at the three *Savanas* or oblations (त्रिषु त्रिष्वपि सवनेषु).

**Devanam janman**, at the birth place of gods, i.e., Nature's bounties, i.e. the celestial region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थः — *Sayana*).

**Divah**, of the Sun of Aditya (दिवः आदित्यस्य — *Sayana*; *Venkata*).

**4. Gopatim**, guardian of speech or wisdom; lord of cows (गोपति गवां स्वामिनम् — *Sayana*).

**Yatha vide**, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यागं प्रति गन्तव्यमिति जानाति तथाचेति — *Sayana*).

**Satyasya Sunum**, Son of truth (सत्यस्य सूनुं यज्ञस्य सत्यस्य वा पुत्रम् — *Sayana*).

**Satpatim**, protector of good (or of Yajamana) (सत्पति सतां यजमानानां पालकम् — *Sayana*).

**6. Asiram**, sweet milk; the sustaining milk (आशिरं आश्रयण साधनं पय

आदिकम् —*Sayana*).

**Asih**, आशीः, a mixture of Soma and milk is so called from being mixed (आ√श्) or from being slightly cooked (आ√आ, to cook) (आशीराश्रयणाद्वा । आश्रयणाद् वा —*Nir.* VI.8). For Indra, kine yield mixture (इन्द्राय गाव आशिरम्).

**Vajrine**, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamant justice.

7. **Vistapam**, abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् —*Sayana*).

**Bradhnasya**, of the Sun (ब्रह्मस्य सूर्यस्य).

8 **Priyamedhasah**, O pious devotees, persons belonging to Priyamedha *gotra* —प्रियमेधासः प्रियमेध सम्बन्धिनस्तद् गोत्रा यूयं —*Sayana*).

9. **Gargarah**, drum (गगरः गगंरध्वनि युक्तो वाद्य विशेषः —*Sayana*).

**Godha**, leather garn (गोधा हस्तघ्नः —*Sayana*; *Venkata*).

11. **Indrah**, इन्द्रः, lower resplendent self, the soul.

**Vishvedevah**, विश्वेदेवाः, divine powers.

**Varunah**, वरुणः, virtuous mind.

**Apah**, आपः, pious seekers.

**Sinsvarih**, the accompanying cows (or sense organs) सिन्धवरीः सिन्धवर्यः

संगच्छमाना गावः — *Venkata*; *Sayana*).

**12. Surmyam**, fair-flowing pipe; सूर्य्यशब्दो गदायां दृष्टः — ‘एषा वै सुर्मी कर्णकावत्येतया ह स्म वैदेवा असुराणां शततर्हस्तुर्हस्ति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gods made piercings of hundreds of the *asuras*.

**Sapta Sindhavah**, सप्तसिन्धवः, seven rivers (गंगाद्याः सप्तनद्यः — *Sayana*).

**Susiram**, abyss, pipe with wide mouth, (इह तु सुषिरे काष्ठविशेषे वर्तते — *Venkata*).

“O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel”. Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्याणदानः), or a munificent god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from  $\sqrt{sru}$ , स्नु, flowing (सिन्धुः स्रवणात्). Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सुषिः कल्याणोर्मिः) — Nir. V.27.

**Kakudam**, palate (काकुद जिह्वा — *Venkata*; तालुम् — *Sayana*). Palate is called *kakudam*; *kokuva* = signifies tongue, that tongue is placed under it (काकुदं तात्त्वित्याचक्षते । जिह्वा कोकुवा साऽस्मिन्धीयते). Tongue or *jihva* is *kokuva*, because being noisy (*kokuyamana*), it utters sounds. Or it may be derived from the root *kokuy*.  $\sqrt{ko}$ कूय्, meaning to make a sound (जिह्वा कोकुवा । कोकूयमाना वर्णान्नुदतीति वा । कोकूयतेर्वा स्याच्छब्दकर्मणः).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहुवा).

The word *talv* for palate is derived from the root *tr* (त्र), to cross; it is the highest part in the mouth; or from *lat* (लट्), meaning to be long by metathesis like *talam*, surface (तालुः तरतेः । तीर्णतममङ्गम् । लततेर्वा स्याद् लम्बकर्मणः विपरीतात् । यथा लतम् (the word *lata*, लता, for creeper is also

derived from the same root without metathesis. (लतेत्यविपर्ययः) —Nir. V.26.

**13. Takvah.** swift, quick in sacred action (तक्वः । तक्वतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशीलः —*Sayana*; *takvah neta*, swift bearer of blessings.

**Aphanayat,** directs (अफणयत् उपगमयति फणतिर्गतिकर्मा; also “फणगतो” — *Sayana*; See Nir. II.28 for आपनीफणत् —IV.40.4; a reduplicated form of √फण्, to bound.

**Vapuh,** produces rains (वपुः उदकमुत्पादयतीति —*Sayana*; उदकं वयति — *Venkata*).

**14. Odanam,** clouds (ओदनम्=मेघ —Nigh. I.10).

**Bhinat odanam pacyamanah parah gira,** cleaves the cloud smitten by the thunder voice (परः मेघानां परस्ताद् वत्तमान इन्द्रः ओदनं मेघनामेतत् । मेघं भिनद् अभिनत् भिनत्ति वृष्टयर्थम् —*Sayana*).

## Hymn-70

**1. Taruta,** तरुता=तारकः, deliverer; may means conquerer also (cf. विश्वेषां तरुतारं —VIII.1.21). (तरुता तारकः —*Venkata*; *Sayana*).

**2. Purubanman,** O brave hero (name of a Rsi—*Sayana*); one who is able to destroy numberless enemies.

**Dvita,** two forms; of two-fold might (i.e. of mercy and punishment both); one form is *hastaya vajrah*, strong in punishing wicked, and the other *mahah darsatah*, very charming and benevolent (द्विता द्वित्वमस्त्यो-ग्र्यमनोग्र्यम् । तव शत्रून् हन्तुमुग्रत्वं त्वदनग्रहा या नोग्र्य चेति द्वैतमस्ति —*Sayana*).

**Hastaya,** for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

enemies —*Sayana*).

**Darsatah**, benevolent, pleasing (दर्शतः दर्शनीयः —*Sayana*).

4. **Dhenavah**, people (men and cattle) (धेनवः हविषादिना पीणयित्व्यः प्रजा गाव एव वा—*Sayana*).

**Anonavuh**, welcome or greet with praises (अनोनवुः समस्तुवन्—*Sayana*; प्रीणयित्व्यः —*Venkata*). [From heaven (द्यावः) to earth (क्षामः), every one copraising, cf. “त्रिवृतो लोकाः”—Ait. Br. II. 17 for plural].

6 **Gomatih**, full of cows, well-stockers (गोमति/व्रजे—*Venkata* : गोमति बहुभिर्गोभिर्युक्ते—*Venkata*).

**Vraje**, व्रजे Cowpen

8. **Gadhesu**, in the depths of water; in waters (गाधेषु उदकेषु—*Venkata*; *Sayana*).

**Vajesu**, in battles (वाजेषु सप्रामेषु—*Venkata*).

**A'aranesu**, आरारणेषु, on shallow lands (आरारणेषु गन्तव्येषु निम्नेष्वुदकेषु स्थलेषु वा).

**Havyah asti**, is to be invoked (हव्यः अस्ति आहूतव्यो भवति—*Sayana*).

10. **Ni sisnatho hathaih**, You smite with your blows (हव्यैः हननैः निशिशनयः मारयसि—*Sayana*).

**Urvoḥ madhye vasisva**, give us shelter under your thighs; make use of your family members. (ऊर्वोः मध्ये ग्रसमान् वसिष्व; ऊहभ्यामान्छादय—*Sayana*).

**Tuvinrma**, O one with immense wealth (तुविनृम्ण प्रभूतघन सत्त्वं—*Sayana*).

**11. Parvataḥ**, पर्वतः, cloud==*parjanya* a god, friend of Indra (According to *Sayana*, रसि—पर्वतः तव सखिभूतः पर्वत ऋषिः यद्यप्यन्यं देवमिष्ट्वा स्वर्गं प्राप्नोति स तथापि पातयति ऋषिः; cf. VII 37.8; according to *Ludwing*, a sacrificer whose generosity is praised; but according to *Macdonell* and *Keith*, the god *Parvat*, the spirit of the mountain, is meant).

**13. Bhojah**, the recompenser of enemies (भोजः शत्रूणां भोजयिता—*Sayana*).

**Surih**, सूरिः, impeller (सूरिः प्रेरकः); giver of rewards.

**Ahrayah**, unvanquished (अक्षयः अन्वन्तः —*Venkata*; *Sayana*).

**14. Ekam-ekam**, one by one; also many (एकं एकं बहून्, वत्समित्येव बहून्, calves or cows).

**Vatsam**, calf or cow even (वत्स शब्दो वत्स मात्राणां गवामुपलक्षक —*Sayana*).

**Saura-daivyah**, one gifted in the craft of battle; won the battle and hence cow (शौरदेव्यः दीव्यन्ति क्रीडन्त इति देवा योद्धार । शूराश्च ते देवाश्च शूरदेवाः । तेषां हितम् शौरदेव युद्धम् । तत्तमम्बन्धिन्यो गाः । युद्धे गतून् हत्वा तत्तमम्बन्धिन्य इत्यर्थः —*Sayana*; शौरदेव्यः शूरदेवाना एदं युद्ध शौरदेवम् । युद्धकुशलं शौरदेव्यः —*Venkata*).

## Hymn-71

1. **Mahobhiih**, by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्महद्भिर्घनेर्वा—*Sayana*).

2. **Ksapavan**, the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावान् रात्रिमान् अग्निः । रात्रौ अग्निर्विशेषेण तेजस्वी भवति —*Sayana*).

3. **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सयैर्वरणीय घनम् —*Sayana*).

5. cf. I. 86.3—

**Medhasatau**, in the performance of the sacrifice (मेघसातो यज्ञस्य संभजने —*Sayana*).

11. **Dvita yab bhuta amṛtah**, who is doubly immortal as perpetually burning amongst mortals.

**Visi**, विशि among the sacrificers.

14. **Sira-socisam**, शीरशोचिषम् —bright and consuming.

**Purumilha**, पुरुमीलह्, much renowned; possessing numerous worthy attributes (पुरुमीढः पुरुभिर्बहुभिः पदार्थैः सिक्तः —*Daya*. on I.183.5; see also I 151.2).

15. **Sam yosea**, शम्=peace; योः, bliss; freedom from fear and

pain; peace and bliss (शं सुखम् । योः च भयानामभिन्नम् — *Sayana*; योः पदार्थानां पृथक्करणं दुःखात् पृथग्भूतम्; दुःखवियोजनम् — *Daya*).

## Hymn-72

1. **Adhyaryuh**, the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none *Adhvar-yuh* (priest)= *Adhvarya-yuh*; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वर्युः । अध्वर्युरध्वर्युः । अध्वरं युनक्ति । अध्वरस्य नेता । अध्वरं कामयत इति वा । — *Nir.* I.8).

**Adhvarya**, sacrifice; the verb *dhvar*, √ध्वर, means to kill, and therefore *adhvarya*=*a*+*dhvarya*, denotes the negation of killing. (अध्वर इति यज्ञनाम । ध्वरिति हिंसाकर्मा । तत्प्रतिषेधः — *Nir.* I.8; also आत्मनोऽध्वरमहिंसा व्यवहार कामयमानः । विद्वान्-शिल्पी, a technician — *Daya*. on VI.61.2 and V.37.2; यज्ञकर्ता on II.5.6).

2. **Hota, hotr**, invoker. See *Nir.* I.8; IV.26, VII.5; 15, 23; 31; VIII.21 Refer to : ऋचां त्व. पोषमास्ते पुपुष्वान् गायत्र त्वां गायति शक्वरीपु । ब्रह्मा त्वा वदति जातविद्यां यज्ञस्य माता वि मिमीत उ त्व (X.71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (र, ऋच्); (ii) *Udgatr*, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविद्यः । सर्व वेदुमर्हीत । ब्रह्मा परिवृह. ल. श्रुतत । ब्रह्मा परिवृह. ल. सर्वत.); (iv) *Adhvaryu* अध्वर्यु, who metes the measure of sacrifice, the performing priest (*Nir.* I.8) (See also *Nir.* VII.5 : यथा होतृः अध्वर्युः ब्रह्मोद्गातेत्यप्येकस्य सह—the priest, although *he is one*, on account of the diversity of his functions (कर्मपृथक्त्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वर्यु), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also *hota*, the worthy of being invoked (होतुह्वितव्यस्य — *Nir.* IV.26 on I.164.1).



3 Sasam, in the sleeping state (ससं स्वपनम् — *Venkata*; ससं स्वपन्तमग्निम् — *Sayana*)

*Jihvaya grbhnanti*, perceives through speech or tongue; i.e. realizes through prayers (जिह्वा । जन्ये जनक शब्दः जिह्वा प्रभवया स्तुत्यं गृह्णन्ति गृह्णन्ति अंगुलिभिः — *Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns — *Wilson*).

*Rudra*, रुद्र, one who inflicts pain (रुद्रम् । रुतु दुःखम् । तस्य द्रावयितारम् — *Sayana*; दुष्टानां शत्रूणां रोदयितः ; रोदयत्यन्यायकारिणा जनान् स रुद्रः — *Daya*). Also, the word is derived from *rut*, meaning praise (अथवा रुतु स्तुतिः । तथा गन्तव्यम्, स्तुत्यमित्यर्थः — *Sayana*; praiser (रुद्र इति स्तोत्रनामः रुद्र = praiser, Nigh. III.16). One who gives honest advice (रुतः सत्योपदेशान् राति ददाति — *Daya*. on I 114.3; one who cures from all diseases — *Daya*. on II.33.15).

4. *Jami*, extensive or vast (जामि प्रवृद्धं सर्वमतिरिच्य वर्तमानम्. *Jami* is a synonym of tautology, fool, and one born in the same caste (जाम्यतिरेकनाम । बालिशस्य वा । समानजातीयस्य बोधजनः — *Nir*. IV.20).

*Vayodhah*, the giver of food (वयोधाः = वयःधाः अन्नस्य दाताग्निः — *Sayana*)

*Vanam*, water (वनम् = उदकम्, Nigh. I.12).

*Dṛsadam*, by the cloud (द्रुषदं मेघम् — *Venkata*, *Sayana*).

*Jihvaya*, by the flames (जिह्वा ज्वालाया — *Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाग्निं पक्षे वनं तरुममूढं दहति, or it cleaves the hard stones also — जिह्वा द्रुपदं कठिनमपि पापाणि भिनन्ति — *Sayana*).

8. *Dasabhih*, by ten (fingers) (दशभिः अंगुलिभिः — *Venkata*; दशभिः अंगुलीभिर्योजितः — *Sayana*).

**Khedaya**, by rays (खेदया रश्मिभिः — *Venkata; Sayana*).

**Trivṛta**, three-fold measures (त्रिवृता त्रिप्रकार वर्तनवता; three-fold rays or hammer).

**9. Tridhatuh**, त्रिधातुः; fed on three sorts of materials (milk preparations, herbs and food grains).

**10. Avatam**, the inexhaustible cauldron (अवत महावीरम् — *Venkata, Sayana*); avata, a mataphor for cloud; one with a wheel at the top; see also verses 11 and 12.

**Ucca-cakram**, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् — *Sayana*).

**Nicinabaram**, cauldron placed below (नीचीनवार नीचीन द्वारम् — *Sayana*).

**11. Puskare**, in a large spoon, upayamani spoon for drinking milk (पुष्करे वपुष्करे प्रवृद्ध उपयमनी पात्रे — *Sayana*); also in the midspace.

**Adrayah**, clouds; also reverent priests (अद्रयः आद्रियमाणा अष्ट्वर्यादयः — *Sayana*; अद्रिः=मेघ=cloud,—*Nigh. I.10*).

**12. Ubhakarana hiranyaya**, vessel with both ears golden (or of gold or silver) (उभा उभौ कर्णौ कर्णस्थानीयो द्वौ रुवमो हिरण्यया हिरण्यमयो नृवर्णरजनमयो — *Sayana*).

**13. Vṛsabham**, showerer, fire or agni (वृषभ वर्षकमग्निम् — *Sayana*)  
See *Tait. Br.* आग्नेयी वा एषा यदजा (III.7.3.1).

14. **Te**, they, the cows (ते ता गवः—*Sayana*).

16. **Saptapadim**, seven stepped; (सप्त सृप्ता संख्या—*Nir.* IV.26; seven is an extended number); land extensively inhabited by people.

**Suryasya sapta rasmibhih**, by seven rays (seven colours of the spectrum) of the Sun.

**Isam**, इषं, food (इषं अन्नम्)

**Urjam**, ऊर्जं, sap (ऊर्जं रसम्); energy.

18. **Pari dyam jihvaya atanat**, fills the sky on every side with his flame or blaze.

19. **Yatpadam nidhanyam**, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निघान्यं हविषां निघानाहंभूत्तरवेदि सक्षयं तत्र स्थित्वानिः—*Sayana*).

## Hymn-73

1. **Anti sat bhutu vam avah**, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, अन्ति सत् भूतं वाग् अवः:).

3. **Atraye**, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

**Himena**, by water (हिमेन उदकेन—*Sayana*; also see—हिमेनाग्निं घ्नं सप्तवारयेक्षम्—I.116.8).

6. **Yamahutama**, invoked or called in emergence (यामहूतमा प्रतिगयेन काले ह्वातव्यो —*Sayana*).

**Nedistam yamyapyam**, enter in the closest kinship (नेदिष्टं प्रन्तिकृतमम् प्राप्यं बान्धवं च यामि तयोः —*Sayana*).

7. **Atraye**, for the destitute, see verse 3; also, for getting free from triple pains (i.e., for *atri*).

9. **Sapta-vadhrih**, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Rsi according to *Sayana*, सप्तवधिः महर्षिः) For *Saptavadhri*, see—

सप्तज्वधये —V.78.6; X.39.9

सप्तज्वधिः —VIII.73.9

सप्तज्वधिम्—V.78.5.

*Saptavadhri* is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चज्ञानेन्द्रियाणि मनो बुद्धिश्च सत्तहता यस्य —*Daya*. on V.78.6; हतसप्तेन्द्रियम् —*Daya*. on V.78.5.

*Saptavadhri* is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V 78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell* and *Keith*); may be identical with *Atri* (*Geldner*).

11. **Purana'vat**, पुराणज्वत्, like a very old person.

**Jaratoh'iva**, जरतोद्भव, like a decrepit.

16. *Aruna'psuh*, अरुणःपुः. purple-tinted (down) one with fair colour (शुभ्रवर्णा —*Sayana*).

17. *Vṛksam parasuman'iva*, a wood-cutter with his axe a tree.

18. *Dhṛsnava*, धृष्णवा=धृष्णो+वा, bold (धृष्णो ! धर्षक ! addressed by Saptavadhri to himself; or by Gopavana trisapta-vadhri —*Sayana*).

*Visa*, a basket (विशा प्रवेशयन्त्या वेदिकया —*Sayana*).

*Kṛsnaya badhito visa*, कृष्णया बाधितः विशा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया आकृष्यया विशा प्रवेशयन्त्या वेदिका बाधितः —*Sayana*).

## Hymn-74

1. *Duryam*, homely, domestic, dear and familiar.

*Vajayantah*, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्तः अन्नमिच्छन्तः —*Venkata*).

*Viso-visah*, of the entire people (विशोविशः सर्वस्याः प्रजायाः —*Sayana*).

4. *Arksah*, आर्षः := आर्षः ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

*Srutarva*, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). *Srutarvan Arksa* is the name of a prince whose liberality is celebrated in the

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.5 (*Macdonell and Keith*).

**5. Ghr̥ta' ahavanam**, घृतऽग्राहवनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

**7. Amura**, अमूर=अमूढ, unbewildered.

**Dasma**, O pleasing to look (दस्म दर्शनीय !)

**Mandra**, O happy one (मन्द्र मोदमान !).

**9. Dyumnaiḥ dyumnini**, द्युम्नेः द्युमनीः, by glittering food; द्युम्निनी, one possessing food (द्युम्नेः द्योतमानेरन्नेः द्युम्निना अन्नवती —*Sayana*; हविर्भिः हविष्मती —*Venkata*).

**Sravasi Sravah**, heap abundance on abundance (श्रवसि श्रवः अन्नस्य उपरि अनुपक्षीणे पूर्वस्मिन् अन्ने —*Venkata*)

**Vṛtraturye**, वृत्र-तूर्ये, battle against a foe (वृत्रतूर्ये संग्रामे —*Nigh II.17*).

**10. Panyam panyam**, store of enemies.

**Asvam it gam**, one going like a horse (गां गन्तारम्, अश्वं इत् । इच्छन्द इवार्थ —*Sayana*).

**Kṛstayah**, men of agriculture; the cultured men; men in general (कृष्टयः मनुष्याः परिवर्ततेति शेषः —*Sayana*).

(For *Kṛsti*, कृष्टिः see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम, cf. III.59.1; IV.38.10; X.178.3).

**11. Gopavanah**, गोपवनः, the seer of the secret lore (name of a ṛṣi — *Sayana*). Name of a poet of the race of Atri. *Gaupavana* (गोपवन), pupil of Pautimasya, पौत्तिमाष्य, is mentioned in the first two traditions (list of teachers) in the Kanva recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell* and *Keith*) *Gira*, गिरा, praise.

**13. Arkse Srntarvani**, आर्क्षे श्रुतर्वणि, see verse 4.

*Mrksa*, to purify.

*Sayana* gives *Vṛksa* (वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as *Kesavanti* (having hairs or wool) (वृक्षा वृक्षाणि । वृक्षन्त्य इति वृक्षाः केशाः । तद्वन्ति वृक्षाणि; he gives another alternative : अथवा वृक्षा वृक्षेण । अथचन्साधनत्वाद् वृक्षो हस्तः । तेनोन्मृजामि ।

**Caturnam**, of the horses; of the four horses (according to *Sayana*, the horses given by *Srutarvan*, श्रुतर्वण्)

**Sardhamsi-iva**, like well grown (long) hairs (सर्धंसि इव उच्छ्रितानि लोमानिव).

**Stuka-avinam**, wool of rams; (स्तुकाऽवि न ऊर्णयिवः । स्तुकः केशसन्धानः ; bunch of hairs — *Sayana*).

**14. Vayah**, birds (a poetic metaphor for ships).

**Tugryam**, the imported material; for *Bhuju* and *Tugrya*, see earlier notes. According to traditionalists, *Tugra* is the name of the father of *Bhuja*, a protege of the Asvins, and thus *Bhuju* is known as

**Tugrya** (VIII.3.23; 74.4) or **Taugrya** (I.117.15; 118.6; 182.5,6; VIII.5.22, X.39.4).

The word *tugra* means a strong man who can put up a fight with enemy.

**Asavah**, fast moving horses (आशवः अशवाः).

**15. Parusni**, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णी पालिकाम्, the sustainer, the earth *Daya*. on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya*. on IV.22.2; परुष्याम् पालनकट्याम् पृथिव्याम्, *Daya*. on V.52 9).

**Mahenadi**, O great river (महाजदि, हे महानदि !).

## Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

**4. Patih satinahpatih, sahasrinah**, lord of hundreds and thousands.

**Murdha kavi**, an outstanding seer of piercing vision (मूर्धा उच्छ्रितः कवी क्रान्तप्रज्ञः — *Venkata*; मूर्धा शिरोवदुन्नतः कविः मेधावी — *Sayana*).

**Rayinam**, of wealth (रयीणां धनानाम् — *Sayana*).

**5. Nemim rbhavah**, as the Rbhush (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमि तष्टा इव).



6. **Virupa**, O one of multiform; name of a Maharsi (हे विरूप! नाना रूपे तन्नामक महर्षे —*Sayana*).

**Nunam**, now, this time (नूनं इदानीं —*Venkata*).

**Abhidyave**, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata*; *Sayana*).

7. **Apaka-Caksasah**, missile (*Griffith*); of un-measured radiance (अपाकचक्षसः अनल्पचक्षसः —*Sayana*; अनल्प तेजसः —*Venkata*).

**Panim**, पणिम्, exploiter.

**Staramahe**, shall we overthrow, or defeat (स्तरामहे । स्तरणं हिंसनम्—*Venkata*).

8. **Usrah**, उस्त्राः, milk-streaming.

**Aghnyah**, cows (inviolable), (Nigh. II.11; V.5 (पदनाम); also अघ्न्याहन्तव्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + √हन्, or she is the destroyer of sin—Nir. XI.43).

9 **Dudhyah**, दूढ्यः = दुःष्ठ्यः, an evil-minded.

**Samasya**, of everyone (समस्य सर्वस्य —*Venkata*).

“Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat”, Evil-minded, i.e. whose minds are sinful (दूढ्यः=दुधियः पापधियः ; परिद्वेषसो सर्वतो द्वेषतो ग्रहतिः —Nir. V.23).

**Urmi** (wave) is derived from √ऊर्ण to cover.

**Nau**, a boat is so-called because it is to be pulled through (√नी) or the word may be derived from the root nam, नम्, to bend. (उर्मिरिव नावमावधीत । ऊर्मिरूर्णो तेः । नौः प्रणोतव्या भवति नमतेर्वा —Nir. V.23)

**11. Uru-Kṛt uru kṛdhi**, giver of abundance (or of wide space) give us abundance (उरुकृत् बहुकृत् उरु बहु नः अस्माकं कुषि कुविति —*Venkata*).

**15. Yatra aham asmi tan ava**, यत्र अहं अस्मि तां अव shield those among whom I stand (or among whom I am).

## Hymn-76

**9. Divistisu**, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु अस्माकह्वामभि गमनेषु; दिवः स्वर्गस्य वैषणेषु निमित्तेषु —*Sayana*).

**10. Ut-tisthan ojase**, rising up in thy strength (उत्+तिष्ठन् ओजसा बलेन —*Sayana*).

**Camu**, between the two boards (चमू चम्बोः अग्निषवण फलकयोः —*Venkata; Sayana*).

**11. Kraksamanan**, whilst smiting foes (ऋक्षमाणं शत्रून् विलिखन्तम् —*Sayana, Venkata*).

**Akripetam**, follow thee (अक्रुपेतां अनुकल्पयेताम् —*Venkata*) ; shudder.

**13. Astapadim**, अष्टाङ्गदीम्, eight points of the sky (eight cardinal directions = north, south, east, west, and four half-quarters or corner points : ईशान (N—E); आग्नेय (S—E); नैऋत्य (S—w); and वायव्य

(N—W); (दिग्भिः अवान्तरदिग्भिः —*Venkata*).

**Nayasraktim**, rising to the ninth (i.e. the sun in the zenith)  
(वाचंदिग्भिः अवान्तरदिग्भिः च अष्टापदीम् ताभिः आदित्येन च नवसक्तिम् —*Venkata*).

## Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

**1. Sṛṇvire.** शृण्विरे, renowned (विश्रुता —*Venkata*), heard even today.

**2. Aurna'vabham**, descendent of Urnavabhi (ऊर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य (Bṛhada. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihasikas*, the traditionalists. He was probably an eclectic.

**Ahisu'vam.** wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons —*Sayana, Venkata*)

ओर्णवाभम्—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the R̥gveda).

अहीशुवः —X.144.3

अहीशुवम्—VIII.32.2; 26; 77.2

Both the terms, Aurnavabham and Ahisuvam occur together in the Rgveda; VIII. 32.26; 77.2; Ahisuvam singly occurs in VIII. 32.2.

#### 4 Saransi trimsatam, सरसि त्रिंशत्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e. a long with one another (साकं सहेत्यर्थः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काण्डुका । कान्तकानीति वा । कान्तकानीति वा । कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completely satisfied (इन्द्रः सोमस्य कान्त इति वा । कणेषात इति वा । कणैर्हन्तः । कान्तिहन्तः).

The ritualists explain like this : There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(तत्रैतद् याजिका वेदयन्ते । त्रिंशद्वक्ष्यपात्राणि माध्यन्दिने सवन एकदेवतानि । तान्येतस्मिन् काल एकेन प्रतिघ्राणेन पिबन्ति । तान्यत्र सरान्मुच्यन्ते । त्रिंशदपरपक्षस्याहोरात्राः । त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः । तद्द्या एताश्चान्द्रमस्य आशामिन्य आणो भवन्ति रज्जमयस्ता अपरपक्षे पिबन्ति — Nir V 11).

5. Gandhavram, the cloud (गन्धर्वी मेघः — *Venkata*; बामुदकं तारयतीति मेघः — *Sayana*) Gandharva also means wind or air (यो वां पृथिवीं धरति स वायुः ; air the sustains that earth, *Daya* on I.163.2; also the sun, यो वां पृथिवीं वार्षा

व धरति धारयति वा स सूर्यलोकः — *Daya*. on Yv. II.3; a learned one, यो गां वेदवाचं धरति सः विद्वान् पण्डितो जनः — *Daya*. on Yv. XXXII.9; also moon, यो गाः सूर्यकिरणान् धरति स चन्द्रमाः Yv. XVIII.40).

Gandharvas are also persons devoted to aesthetics and fine arts : गानविद्याकुशलाः — *Daya*. on Yv. XII.98. Beauty personified (रूपमिति गन्धर्वाः (उपासते) — SBr. X 5.2.20; lovers of maidens, योषितकामा वै गन्धर्वाः — SBr. III.2.4.3; स्त्रीकामा वै गन्धर्वाः — *Ait. Br.* I.27; तद्गन्धर्वाः) उ ह स्त्रीकामाः — Kausitaki Br. II.9; wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths, Jaim Up. III.36 3; mind, मनो गन्धर्वः — SBr. IX.4.1.11; fire, अग्निर्गन्धर्वः — SBr. IX.4.1.7; moon, चन्द्रमा गन्धर्वः — SBr. IX.4.1.9. the sun, सूर्यो गन्धर्वः — SBr. IX.4.1.8; they are twenty-seven, गन्धर्वाः सप्तविंशतिः — SBr. V.1.4.8.

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space (अबुध्नेषु पदनिधानयोग्यस्थानरहितेषु रजःसु लोकेषु — *Sayana*).

6. "From the mountains, Indra transfixes the mellow cloud and held his well-aimed arrow." From the mountains Indra held the well-aimed arrow and transfixes the well-ripe cloud, the giver of rain-water. (प्रोदनं उदकदानं मेघम् । वृन्दे वृन्देन व्याख्यातम् । वृन्दारकश्च — *Nir.* VI.34)

**Bundah**, बुन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (वृन्द इषुर्भवति । बिन्दो वा । भिन्दो वा । भयदो वा भासमानो द्रवतीति वा — *Nir.* VI.32).

8. **Sadyah jatah**, forth with increased (*Wilson*); सद्यः तदानीमेव जातः अस्माभिर्दत्तं सोमेन प्रवृद्धः — *Sayana*; one who has immediately gained popularity.

**Rbhu-sthira** (vocative), O mighty and firm in battle ! (ऋभुष्टिर! महान्-स्थिरः च तथोक्तः — *Venkata*, ऋभुः = उरु-प्रभूतः, and hence *rbhusthira* is उरु; प्रभूतः स्थिरश्च संप्रामे स तथोक्तः — *Sayana*).

**Cyautnani**, strengths, powers, energies; efforts; strong persons (च्योत्नमिति बलनाम —Nigh. II.9.; च्यवन्ति शत्रवो येभ्यस्तानि बलानि —*Daya*. on VII.19.5); praises (च्योत्नानि स्तोत्राणि —*Daya*. on I.173.4).

च्योत्नः—X 50.4

च्योत्ना—VI.47.2; VIII.2.33

च्योत्नानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

च्योत्नाय—VI.18.8

च्योत्नेन—X.49.11

च्योत्नेः —VIII 16.6.

Mountains are regarded as the supporters or the stays of the earth (भूमेः कीलवद्धारणाय —*Sayana*).

**Varsisthani**, gigantic (वर्षिष्ठानि प्रतिशयेन प्रवृद्धानि —*Sayana*).

**Parinasa**, far reaching (परीणसा परितो न तानि, अतएव 'च्योत्नानि' इति भाव —*Sayana*).

**Viou adharayah**, वीढु अधारयः fixed them firm (वीढु स्थिराणि—*Sayana*).

**10. Varaham**, to a cloud (वराहो मेघो भवति । वराहार —Nir. V.4), *Varaha* is cloud; it brings (√हृ) the best means of livelihood (वर+आहार); this is supported by a passage from a *Brahmana*. (untraced) : “वरमाहार-माहृयि” —इति च आहृणम् । See also “Vidhyat varaham tiro adrim asta.”

विध्यद् वराहं तिरो अद्रिमम्ना (1.61.7) : from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots. (अयमपीतरो वराह एतस्मादेव । वृहति मूलानि । वर वर मूलं वृहतीति वा —Nir. V.4)

We have a Vedic quotation : “Indra slew the ravening boar” (वराहमिन्द्र एमुषम्—VIII.77.10). *Angirasas* are also called “*Varahas*” ब्रह्मणस्पतिर्बभिवराहः (the lord of prayer, with the powerful *Angirasas*—X.67.7.)

The group of atmospheric gods are called *Varahavah* (पश्यन् हिरण्य चक्रानयो दष्टान् विधावतो वराहान् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, *Nairukta* : *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food ; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition, *Aitihasika* : (For this see Tait. Samhita VI.2.4); the sacrifice went away from the gods in the form of *Visnu* and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, “who has passed over me ?” “I am he who smites in the stronghold; who art thou ?” “I am he who brings from the strong hold.” He said. “Thou art called he who smites in the strong hold. Now a *boar*, the stealer of the good, keeps the wealth of the *Asuras* which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold.” He plucked out a bunch of *darbha* grass, pierced the seven hills and smote him. He said, “Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the *Asuras* which was to be won; that alone is the reason why the *Vedi* is so called,” (i.e. the *l'psads*). A similar

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : मुषा यद् विष्णुः पचतं सहीयान् विष्यद् वराहं तिरो मद्रिमस्ता).

**11. Bundah**, arrow (since it pierces, it inspires awe, or it shines when it flies (वृन्द इषुर्भवति । विन्दो वा । भिन्दो वा । भयदो वा । भासमानो द्रवतीति वा— Nir. VI.32)

“Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war.”

**Tuviksam**, powerful, having a great capacity of discharging arrows (तुविक्षं बहुविक्षेपं महविक्षेपं वा —Nir. VI.33)

**Sumayam**, delightful (सुमयं सुसुखम् —Nir. VI.33)

**Ranya**=*ranyau* (रण्या=रण्यौ=रमणीयो सांग्राम्यो वा; beautiful or well-equipped for battle

**Rdupe**, knocking down by movement, or by motion (ऋदूपे ऋर्देन पातिनो, गमनपातिनो) or, knocking down by sound or knocking down at a great distance (शब्दपातिनो दूरपातिनो वा) —Nir. VI.33.

**Cid-rdu-vrdha**, चिदृद्वृद्धा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (मर्मण्यर्देन वेधिनो, गमनवेधिनो । शब्दवेधिनो । दूरवेधिनो वा) —Nir. VI.33).



## Hymn-78

The hymn refers to cows (गोनाम) ; food grains (ग्रन्थसः, 1), condiments (व्यञ्जनम्, 2), horses (अश्वम्, 2); oils or cosmetics (अभ्यञ्जम्), sheep (हिरण्यया, 2; may mean gold vessels also), ear ornaments (कर्णशोभना, 3), barley (*yavyuh* यवयुः—seeking *yava* or barley, 9) along with *gavyuh*, गव्युः—seeking cows and *hiranyayuh*, हिरण्ययुः—seeking gold or sheep, *asvayuh*, अश्वयुः—seeking horses, 9). The tenth verse refers to *datram*, दात्रम्, a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasya*, दिनस्य, cut; *sambhṛtasya*, सम्भृतस्य, piled यवस्य, of barley; *Kasina*, काशिना, handful, same as *mustina*, मुष्टिना, 10).

The word *vrihi* (व्रीहि) for rice does not occur in the R̥gveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम् भृष्टयवाद्यन्तानां —*Daya*. on Yv. XIX.22; (पववान्विशेषाः —III.35.7; अग्नि सस्कृतान्विशेषाद् —II.35.3; भृष्टान्तानि VI.29.4; यवाः IV.24.7).

घानम् — III.7.6

घानाः — 1.16.2; III.35.3; 7; 52.5-8; IV 24.7; VI.29.4; X.28 1

घानानाम् — VIII.70.12

घानाश्वत् — III 43.4

घानाश्वन्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the R̥gvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word *vrihi* (व्रीहि),—*Wilson*.

यवम्	—	I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3; 22.6; 63.9; X.27.8; 43.7; 131.2
यवऽमत्	—	VIII.93.3; IX.69.8; X.42.7
यवऽमन्तः	—	X.131.2
यवम्ऽद्व	—	X.68.3
यवम्ऽयवम्	—	IX.55.1
यवऽयुः	—	VIII.78.9

## Hymn-79

**1 Visvajit**, (विश्वजित), conquerer of all.

**Udbhit**, producer of fruit (उद्भिन्त उद्भेता — *Venkata*; फलस्य उद्भेदक — *Sayana*)

**Kṛtnuh**, all creating (कृत्तुः कर्त्ता — *Venkata*)

**Agṛbhitah**, obstructed by none of the enemies (अग्रभीतः शत्रुभिः अग्रहीतः — *Venkata*)

**Visvajit** and **Udbhit** are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् सर्वस्य नेता, उद्भिन्त फलस्योद्भेदकः । अथवा विश्वजिदुद्भिदो सोमयागो । तयोर्निष्पादकत्वात्तद्रूपः — *Sayana*).

3. **Yantasi**, (यन्ताप्रसि), provide or offer.

**Varutham**, Shelter, protection (वरुथं वरकम् —*Sayana*).

“Thou art the restrainer from the enmities etc.; thou art a wide shelter.” (*Mahidhara* on Yv. V.35)

4. **Rjisin**, ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्थेन ऋजीषेण तद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरलानां घामिकाणां जनानामीषितुं शीलम् —*Daya*. on VI.42.2; प्रशस्तमुपार्जनं विद्यते यस्मिन्तम् —on I.64.12; ऋजीषिन् सरलस्वभाव —VII.42.3; ऋजीषि सरलत्वं यस्य प्रति तत्सम्बद्धो —on VI.17.10) (O Rjisin : i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait.Samhita. VI.1.6).

6. **Atirnam**, life not yet crossed; the unending life.

**Pra im ayuh tarit atirnam**, प्र ईम् आयुः तर्ति अतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

**Ut irayati**, urges him on (उत् ईरयति प्रवर्धयसि —*Venkata*).

## Hymn-80

**Ekadyuh**, is the seer of the hymn; the word occurs in verse 10 (एकः); it means “the lone illuminator”, —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. **Kim anga**, किम् अङ्ग, what now (किम् क्षिप्रम् —*Venkata*).

**Radhracodanah**, director of the worshipper (रध्रञ्चोदनः रध्रस्य राघकस्य यः चोदयति धनम्—*Venkata*; रध्रं राघकं चोदयतीति रध्रचोदनः —*Sayana*).

**Sunvanasya avita**, guardian of the offerer (सुन्वानस्य प्रविता, guardian of

the faithful).

5. **Vajayu**, coveting for food or victory (वाजयुं अन्नमिच्छत—*Venkata*; अस्माकमन्नमिच्छत—*Sayana*).

**Sravah**, श्रवः, fame; also food (श्रवः अन्नं हविलक्षणम्—*Sayana*).

6. **Vajayum**, वाजयुम्, coveting for food (or victory) (वाजयुं अन्नमिच्छुम्—*Venkata*).

8. **Urvikastha**, far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा बह्वन्तराल प्राज्यन्तः । प्राज्यन्तोऽपि काष्ठोच्यते । 'क्रान्त्वा स्थिता भवति'—cf. Nir.II.15; *Say. na*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (तत्र काष्ठा इत्येतदनेकस्यापि सत्यस्य नाम भवति । काष्ठा दिशो भवन्ति । क्रान्त्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति । इतरेतरं क्रान्त्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (प्रादित्योऽपि काष्ठोच्यते । क्रान्त्वास्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (प्राज्यन्तोऽपि काष्ठोच्यते । क्रान्त्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (आपोऽपि काष्ठा उच्यन्ते । कान्त्वा स्थिता भवन्तीति स्थावराणाम्)—Nir. II.15. (see also अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहित शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

*Apavṛktah*, be excluded

**Aratnayah**, enemies (अरत्तय. अरममाणाः शत्रवः —*Sayana*; अदाताः यजमानाः शत्रवः —*Venkata*)

**9. Turiyam nama**, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयाजिति तुरीयं नाम तच्च यजियम् —*Sayana*).

The first three names pertaining to Yajna (यजियं) are; (i) names pertaining to constellations, नक्षत्रनाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, गुह्यंनाम, (iii) the revealed names (open names), प्रकाशनाम.

In this case, one may refer to the Satapatha Brahmana (II.1.2 11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis." Hence he overtly calls them Phalgunis, for who dares to use his (god's) mystic name? कल्गुनीष्वनीऽग्रादधीत् । एता वा ऽ इन्द्र नक्षत्र यत्कल्गुन्योऽयस्य प्रतिनामन्योऽजुं नो ह वै नामेन्द्रो यदस्य गृह्यं नामाजुं न्यो वै नामेतास्ता एतत् परोऽक्षमाचक्षते कल्गुन्य इति को ह्येतस्यार्हति गृह्यं नाम गृहीतुम्).

## Hymn-81

The Rsi of the hymn is Kusidi of the family of Kanva.

2. **Tuvi kurmi**, तुविऽकूर्मी, achiever of many great deeds,

**Tuvi desnam**, तुविऽदेणम्, bestower of plentiful gifts.

**Tuvi magham**, तुविऽमघम्, lord of immense wealth.

**Turi matram**, तुविऽमात्रम् = बहु प्रमाणम् — *Venkata*; of huge dimension's or vast in size.

3. **Bhimam gam**, भीमं गाम्, terrible bull.

4. **Ait u nu**, एन च नु, come at once, O dear one ! hasten hither.

5. **Up gasi-sat**, उप गसिषत्, may you sing the upagata or prelude उपगानं च करोतु — *Venkata*).

6. **A no bhara daksinena**, आ नो भर दक्षिणेन may you bring us wealth with your right hand (घन दक्षिणेन हस्तेन ग्राह्य — *Venkata*).

**Abhi savyena pra mrsa,** अभि सव्येन प्र मृषा, may you encourage us with your left hand.

**Ma nirbhak,** मा निर्भक्, deprive us not; exclude us not.

**9. Visva candrah,** All-rejoicing (विश्वचन्द्राः सर्वकान्ताः — *Venkata*; सर्व दिग्गोपेता बहुनामाह्लादका वा — *Sayana*).

**Vasaih** full of desires : with all aspirations ( वशैः कामैः हेतुभिः — *Venkata*; कामैरनेकैर्बुद्धयैः — *Sayana*)

**Maksu,** मक्षू, spontaneously : immediately (मक्षू शीघ्रम् — *Sayana*)

## Hymn-82

**4. Asatro ,** अशत्रो, O the one without any enemy (असत्पत्न — *Venkata*).

**Upa' me,** from close quarters (उपशमे समीपे — *Sayana*).

**Upa me rocane divah,** from the resplendent heaven; in the highest splendour of heaven, from the world of heaven illumined by its own splendour; that is, by deities residing there (दिवः एव तेजसा दीप्यमानात् द्युलोकात् । तत्रस्थेर्देवैरित्यर्थः । रोचने अग्निभिर्दीप्याने च — *Sayana*)

**7 Camasesu,** in the bowls; in the cups (चमसेषु एतन्नामकेषु पात्रेषु — *Sayana*).

**Camusu,** in the saucers (चमषु । चमन्ति यजन्यत्रेति चम्बो ग्रहाः (चमू=ग्रह) तेषु — *Sayana*; *camu*, चमू, is also army.

9. **Yam te syenah pada a abharat**, यं ते स्येनः पदा ग्रा अभरत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Samhita VI.1.6.4; At. Br. III. 25-27; गायत्री पक्षिरूपं धारयित्वा पद्भ्यां सोममाहरत् —*Sayana*) (Refer to *kadru-suparna* dispute; the metres are the descendents of *Suparni*. *Kadru* (earth) told *Suparni* (heaven). “In the third heaven from here is the Soma; fetch it; and by it buy your release”. The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, अज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4.

## Hymn-83

2. **Yujah**, allies; associate (युजः सहायः —*Sayana*).

4. **Vamam**, wealth (वामं धनम् —*Venkata*).

5. **Risadasah**, O repeller of enemies (रिशादसः रिशतामसि तारः —*Venkata*).

**Aghasya yat**, belongs to sin (अघस्य यत् अघस्य सम्बन्धि —*Venkata*).

6. **Ksiyantah**, stay at home (क्षियन्तः गृहेऽग्निहोत्रायं निवसन्तः ; stay at home for performing the Agnihotra —*Sayana*).

**Adhvan yantah**, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (अध्वन अध्वनि समिदाहरणार्थं यान्तः गच्छन्तः —*Sayana*).



7. **Indra**, इन्द्र, O Indra! O lightning!

**Visno**, विष्णो, O Visnu! O sun!

**Marutah**, मरुतः, cloud-bearing wind.

8. **Bharamahe**, we proclaim (प्रभरणं उच्चारणम् प्रकाशनं वा —*Venkata*; उच्चारयामः प्रकाशयामो वा —*Sayana*).

**Samanya**, समान्या = सामान्येन (पूर्वं सर्वेषां देवानां सांहत्येन ततः —*Sayana*)

**Matuh**, of the mother; of Aditi (मातुः मदिते: —*Sayana*).

**Garbhe bhratṛtvam pra bharamahe**, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (मदितिः पुत्रकामा साख्येभ्यो देवेभ्यो ब्रह्मोदनम पचत् —*Tait. S. VI.5.6*). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legend, there is nothing of the birth of Pusan and Aryaman; though according to *Sayana*—तस्यै पूषा चार्यमा जाययेताम्, i.e. these two are also born (*Wilson*).

## Hymn-84

**Usnas**, the son of *Kavi*, is the seer of this hymn.

2. **Dvita**, द्विता, in twofold ways; in twofold functions (द्विता द्वेषः).

This refers to Agni, with twofold functions as the *garhapatya* and the *ahavaniya*; or else the Agni as cosmic sacrifice and terrestrial fire.

**Dvita Martyesu ni a'dadhus**, amongst men (द्विता द्वेधं मर्त्येषु मनुष्येषु नि मादधुः । गार्हपत्यं आहवनीयं च । यद्वा दिवि वर्तमानस्य पृथिव्यां च यस्य निधानं कृतवन्तः — *Venkata*).

**4. Urjah napat**, son of food (नपात् अन्नस्यपुत्र!) (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

**Varaya manyave**, to the venerable pride: to the excellent scorner of enemies (वराय वरणीयाय मन्यवे अभिमन्यमानाय शत्रून् — *Venkata*).

**5. Yaho**, O son; *sahasah yaho*, O son of a strength (यहो सहस्रो पुत्र! — *Venkata*).

**7. Gosata**, गोष्वाता=गोज्ञाता, wealth of kine, wealth of wisdom.

**9. Kseti**, stays at his home (क्षेति स्वगृहे निवसति — *Sayana*).

**Ksemebhih Sadhubhih**, with all efficient protections (क्षेमैभिः पालनैः सह साधुभिः साधयद्भिः — *Sayana*).

## Hymn-85

Kṛṣṇa Angiras is the seer.

The refrain of the verses of this hymn is “मध्वः सोमस्य पीतये”; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. **Kṛṣṇa**, कृष्ण, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Kṛṣṇasya*, कृष्णस्य in verse 4 also. The tradition assigns to him or to *Viśvaka* (विश्वक) son of Kṛṣṇa (काष्णी) the authorship of the next hymn VIII. 86. The word *Kṛṣṇiṇya* (कृष्णीय) may be a patronymic formed from the same name in two other hymns of the *R̥gveda* (I.116.23; 117.7), where the Asvins are said to have restored *Viśnapu* to Viśvaka Kṛṣṇiṇya. In that case, Kṛṣṇa would seem to be the grandfather of Viśnapu—*Macdonell* and *Keith*).

7. **Rasabham**, रासभ, ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दायमानमेतन्नामकमश्वम्; “रासभावश्विनोः” इति रासभवावाश्विनो रथस्यवाहनौ —*Sayana*).

**Vidvange**, विद्वङ्गे, firmly-built; all parts of body firm and strong (वीड्वङ्गे । वीड्वङ्गः । दृढाङ्गापिने —*Sayana*).

8. **Tribandhureṇa**, त्रिबन्धुरेण, three-seated (त्रिफलका संघाटेन—*Venkata*).

**Trivṛta**, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

## Hymn-86

Kṛṣṇa Angiras, Viśvaka or Karsni is the seer of the hymn. The refrain of the hymn is मानो वि योष्टं सव्यामूमाचतम् (severe not our friendships, but flag to lose or set me free).

1. **Dasra**, दस्रा, wondrous (दस्रा दर्शनीयो); subduer of enemies सर्वेषां शत्रूणामुपक्षयितारो —*Sayana*).

**Viśvakah**, विश्वकः, the family-head (name of a Rsi —*Sayana*). The word *viśvaka* विश्वक, occurs only in this hymn in the first three verses VIII.86.1-3, and nowhere else in the *R̥gveda*.

**Daksasya**, of a sage with skill; Prajapati of this name (*Sayana*).

**Tanu'krthe**, for the sake of son (तनुऋषे पुत्रस्वकृते — *Venkata*).

**Mumocatam** set me free; fling loose (मुमोचतम् अस्मानागतु रथेस्थित्वाश्व-  
प्रग्रहान् मुञ्चतम् — *Sayana*).

2. **Vimanah**, विमनाः, unattentive (a Rṣi of this name — *Sayana*).

**Visnapve**, for the sake of posterity or son or grandson (विष्णाप्ये  
मम पुत्रे पोत्रे वा — *Venkata*).

**Visnapu** is the name of the Rṣi's son or grandson also in my-  
thology.

4. **Uta tyam viram avase havamahe**, उत त्वं वीर अवसे हवामहे, we  
summon that hero for our protection (since it is for the son to protect  
the father, पुत्रोहि पितर रक्षति — *Sayana*).

**Rjisinam**, the possessor of bliss; the possessor of Soma.

“**Rjisin**, is generally an epithet of Indra, and is always explained  
by *Sayana*, as here,” possessor of stale Soma—III.32.1; 36.10 etc.),  
*Rjisa*, ऋजीष, also means “enemy-repelling.”

ऋजीषम् — I.32.6

ऋजीषिणः — I.87.1; II.34.1; VIII.32.1

ऋजीषिणम् — I.64.12; VI.42.2; VIII.76.5; 86 4;

ऋजीषन् — III.32.1; 36.10; 43.5; 50.3; VI.17.10; 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीषी — III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. *Rtasya Sṛngam*, horn of truth (ऋतस्य सत्यस्य शृङ्गं धनम् — *Sayana*).

*Savita*, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्मणि श्रेयकः — *Sayana*).

The verse is in the praise of truth (सत्यं प्रशंसा). *Sayana* seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the R̥si's prayer (*Wilson*).

## Hymn-87

1. *Dyumni*, glorious (द्युम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (षड्वसिष्ठः) or *Priyamedhah*, (प्रियमेधः) or an *Angirasa* (आंगिरसः). (वसिष्ठ पुत्रो द्युम्नीक ऋषिरांगिरसः प्रियमेधो वा — *Sayana*).

For *Dyumni*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the R̥gveda. (द्युम्नी प्रशस्तधना, यशस्वी, the well known, rich, famous, glorious—*Daya*. on I.91.2; बहु प्रशंसा-धनयुक्त, इन्द्रः Yv. XXXIII.95 ; द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन्—*Daya*. on I.36.8).

**Krivibh**, well (क्रिविरिति कूपनाम —Nigh. III.23) (कूपो यथा सेके उदकसेचने वृष्टौ भवन्त्यां नाल्योदको भवति, तद्वत्—*Sayana*, as a well (with water) in the time of rain).

**Gaurau iva**, like teo gauras (deers) drink at a pool. Again the same in verse 4.

**Irine**, at a lake or pool (इरिणे तटाकादिषूदकपानार्थं शीघ्रमागच्छत स्तद्वत् —*Sayana*).

2. **Gharmam**, as it drops (घर्मं 'घृ क्षरणदीप्तयोः' पात्रेषु क्षरन्त सोमम् —*Sayana*; or it may also mean as an earthen pot called *mahavira*, and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (*Wilson*).

**Mandasana**, rejoicing (मन्दसाना सोमपानेन मोदमानो —*Sayana*).

3. **Priyamedhah**, those whose sacrifices are acceptable; worshippers (प्रियमेधः । मेधोयज्ञः प्रियतमयज्ञाः यजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजाया बहुवचनम्).

5. **Dasra**, full of glory; worth seeing; the subduer of enemies (दसा दसो दशनीयो उपसयितारी; epithet of Asvins—*Sayana*).

## Hymn-88

The Rsi is Nodhas

1. **Svasaresu**, in the stalls (स्वसरेषु । स्वसराणि ग्रहानि स्वयंसारीष्यन्ति वा । स्वरादित्यो भवति । स एतानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उसा इव स्वसराणि).

Normally, the word means *days*, but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" (सूर्यनेतृकेषु दिवसेषु वयमभिष्टुमः), in the second clause he interprets the same word as "Stalls" (तत्र दृष्टान्तः । वत्सं न यथा धेनवः नव प्रसूतिका धेनवः स्वसरेषु । सुष्ट्वस्यन्ते प्रेर्यन्ते गावोऽञ्जति स्वसराणि गोष्ठानि).

**Vasoh=Vasayitub**, (cf. VI.16.25), in the excellent beverage (वसोः वासयितुर्दुःखस्य निवासयितुः । यद्वा । वसोः पात्रे निवसतः —*Sayana*).

**2. Ksumantam**, Sound-producing (क्षुमन्त शब्दवन्तम् —*Venkata*; also renowned (क्षुमन्त शब्दवन्तम् । "दृक्षु शब्दे" । अनेन पुत्रादिकं लक्ष्यते । स्तोत्रादीनि कुर्वाणम् — Causing praises by means of the children which it will produce — *Sayana*)

**4. Gotamah**, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतमः गच्छतीति गोः स्तोता, मोक्षनिर्गमनः —*Daya*. on I.62.13; विद्यायुक्तो जनः —on I.78.2; बहुधेनुयुक्तः —on, I.70.4; मेघावो —on I.183.5; गोतमाः अतिशयेन स्तोत्रारः — on I.78.1).

## Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and Purumedha of the Angirasa family are the Ṛsis.

**1. Rṭayṛdhah**, Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृधः य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् —*Daya*. on Yv. XIX.65; सत्यविद्या वर्धकाः —on VI 52.10; ऋतावृधा यावृतेन बलेन यथार्थतया शिल्पक्रियया वा वर्धते तौ अश्विनौ; or यावृतेन सत्यानुष्ठानेन वर्धते तौ अश्विनौ —*Daya*. on I.47.1.

6. **Arkah**, अरकः, hymns of RK.

**Haskṛtiḥ**, that which indicates pleasure and satisfaction; joyous (हसकृतिः हर्षस्य सूचकः — *Venkata*).

**Yat jatam yat ca jantaam**, यत् जातं यत् च जन्तवम्, whatever has been or will be born.

7. **Girvanah**, a god (गिर्वणा देवो भवति। गीभिरेनं वनयन्ति — Girvanah means a god; they win him over with hymns.

**Justam girvanase bṛhat**, जुष्टं गिर्वणसे बृहत्, the agreeable; the sublime hymn to the god—Nir. VI.14.

## Hymn-90

1. **Rcisamah**, worthy of praise (ऋचीषमः स्तुत्या समः — *Venkata*).

**Param'jyah**, परमज्याः, the mighty crusher or subduer (परमज्याः प्रकर्षेण क्षपयिता — *Venkata*).

5. **Rjisi**, lover or possessor of divine elixir (ऋजीषीऽपार्जितोऽभिष्टुतः सोमः, तद्वाङ् — *Sayana*).

6. **Asura**, O living one, O Lord of vital breath (असुर ! हे बलवन् ! *Venkata*, बलवन्, प्राणवन् ! — *Sayana*)

**Kṛttiḥ**, कृतिः; the word has several meanings, (Nir. V.22) (i) fame or glory; and also food;

The word is derived from √कृत्. to cut; it signifies fame or food



(कृतिः कुन्तलेः । यको वा । घनं वा): Great like fame is thy protection, O Indra — महीष कृतिः शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—सुमहत् इन्द्र शरणमन्तरिक्षे कृतिरिवेति — Nir.).

(ii) Kṛttih also means garment; the word is derived from the same root √कृत् (इयमपीतरा कृतिरेतस्मादेव); it is made of cotton-threads—सुव्रमयी.

Clad in skin, trident in hand, and with bow outstretched—कृतिवासाः पिनाकहस्तो घवतत घन्वा—Kathaka Sam. IX.7; cf. घवतत घन्वा पिनाकवांसः etc Yv. III.61; SBr II. 6.2.17; and घवततघन्वा कृतिवासाः पिनाकहस्तः—Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident —कृतिवसान आचर पिनाकं बिभूदागहि—Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (बाह्वराजन्वः कृतः—X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment.

## Hymn-91

The Rṣika of the hymn is Apala (अपाला), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones braising there. She explained the reason

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really Indra's he addressed the later half of the third verse to the *Soma* in her month. Indra then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet Indra comes to me." Indra then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". Indra granted the three boons.

2. **Karambha**, कर्मभ, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the *R̥gveda* (VIII.91.7), which means maiden, yet to be married (just as the word "*pati*", one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

*Apala*, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacarin*. *Sruta* (स्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18; अयंमणं यजामहे सुवन्धुं पतिवेदनम् । उर्वारिकमिव बन्धनात्प्रेतः मृञ्चामि आहुतः — Av. XIV.1.17); व्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारिकमिव बन्धनादितो मृक्षीय आहुतः — Yv. III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

tion. The word “*astam bharanti*” means establishing herself in the household life (*grhastha*, गृहस्थ).

2. The verse (2) has the term *virakah* वीरकः, the boy hero with whom *apala*, the maiden, is going to be married. The word *jambhe-suti*, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्भसुतम् । जाया च पतिश्च जम्पती । जायतेऽस्यां जनयति इति वा जायो । बिभ्रति इति भः । उभो जम्भो । ताभ्यामुत्पन्नो जम्भसुतः तम् । घानवन्तम् । घानं प्राघानम्, गर्भाघानसंस्कारवन्तम् । स्वयं विधिवत् ग्राहितम् । करम्भिणम् । करभ्यः करम्भः । करोते रम्भच् प्रत्ययः । क्रियावान् कर्मकुशलः । अप्रपवन्तम् । अपदूरे प्राचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपदलोपः उक्थिनम् । उक्थो वेदो गुरूपदेशो वा तद्वन्तम्).

3. In this verse, the young man to the married, is in the intense love for the girl, and is known as *indu*, इन्दु. Indu becomes Indra after marriage.

4 The verse has been addressed to such a husband or Indra, who is rich enough to maintain the family.

5, 6. The maiden demands three things from the husband, (i) growth on father's head (the word *tata*, तत्, also means the dear son, तमोति सन्ततिमिति ततः, i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. *Rathasya khe*, in the void or whole of the chariot.

*Anasah khe*, in the void of the cart.

*Yugasya khe*, in the void of the yoke.

This refers to the three means of transport.

*Surya-tvacam*, with the splendour of the sun (सूर्यत्वचं सूर्यसमानं त्वचम् ।

त्वग्दोषमपवस्य सूर्यसद्ब्रह्मकान्तिमिन्द्रः करोति — the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

**Trih putvi akṛnoh**, thrice did'st thou purify, According to the legend quoted by Sayana, Indra dragged Apala through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to Wilson, and also Prof. Ausfrecht, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's* II 19,406).

## Hymn-92

For verse 22, see Nir. VI.24.

The R̥si of the hymn is Srutakaksa or Sukaksa Angirasa.

1. **Visvasaham**, subduer of all enemies (विश्वासाहम्=विश्वसहम्, सर्वेषां शत्रूणामभिप्रवितारं सर्वेषां भूतजातानां वा —*Sayana*).

**Satakratum**, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (शतक्रतुं बहुविधं प्रज्ञानं बहुविधकर्मणां वा—*Sayana*).

2. **Gathanyam**, worth singing (गाथान्यं गानयोग्यं गातव्यम्—*Sayana*).

3. **Mahanam**, of great (महानां महतां).

**Vajanam**, variety of foods (वाजानां घनानाम् or महानाम्। वर्णव्यत्ययः।

मघाना वाजानामन्नानाम् च).

**Nṛtuh**, the leader of worshippers, cows etc. (नृतुः स्तोतृभ्यो गवादि नेता —*Sayana*; Unadi —नृतिश्रृङ्भ्यो कूः —I.91).

**4. Sudaksasya**, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Rṣi).

**Prahoṣinah**, assiduously engaged in worship or sacrifice (प्रहोषिणः प्रकर्षेण देवान् हविभिर्जुह्वतः —*Sayana*); प्रकर्षेण जुह्वतः —*Venkata*. The word does not occur anywhere else in the R̥gveda. For *Prahoṣe* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै —*Daya*) (प्र + हु दानादानयोः); प्र + होषि = प्रजुहोसु —VI.44.14; दानादानयोः —*Daya*.]

**Yavasirah**, यवाशिरः, Soma beverage cooked with barley (यवऽप्राशिरः । श्रीङ् पाके । यवैरामिश्रित यवैः सह पक्वम् —*Sayana*).

**Andhasah**, food, here Soma (अन्धसः सोमलक्षणमन्नम् —*Sayana*).

**6. Viśvabhi bhuvana**, विश्वाभि भुवना = विश्वानि भुवनानि all worlds.

**9. Parye dhane**, by the wealth of enemies (पार्ये पाराः शत्रवः तन्न भवे । धने प्राजिहीषि ते शत्रुधने —*Sayana*).

**11. Dhiyah**, धियः, wisdom.

**Dhī'vatah**, धीश्वतः, the possessor of wisdom.

**Arvat'bhih**, अरवतर्भ्यः, by vigour; by horses (सर्वतो गन्तुभिः त्वया दत्तं अश्वैः —*Sayana*).

**Godare,** Cleaver of mountains (गोऽदरे गवां पर्वतानां दारभितह—from √दृ, विदारणे, to cleave—*Sayana*).

**12. Yavasesu,** यवसेषु, on the pastures (*gavah na yavasesu*), cattle with different kinds of pastures (गावो न यथा गोपालः यवसेसु तृणविशेषेषु गावो नाः पशून् —*Sayana*).

**15. Sanisthaya,** most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'यणु दाने' धनदेदितुमया).

**Ghoraya,** awful (घोरया सपत्नानां भयकारिण्या).

**Dravitva,** Many-cherishing, speedy; foe-repelling (द्रवित्वा द्रावयित्वा —*Venkata*, शत्रूणां पलायित्वा —*Sayana*).

**Sam Avid-dhi,** protect us from all sides; protect us at once (सविद्वि सप्तन्तात् पालय—*Sayana*, सम् अभिपालय —*Venkata*).

**18. Visvasu Kṛstisu,** among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सोमस्य दातृषु यज्ञमानेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

**19. Arkam,** अर्कम्, songs of praise.

**Karavah,** कारवः, poets.

**20. Sapta-Sansadah,** the seven invokers (सप्तसंसदः सप्तहोत्राः —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् यज्ञेषु कर्मकरणार्थं सीदन्तीति संसदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सभाः —*Daya*. on Yv. XXVI.1).

**Trikadrukesu**, in three regions (see VIII.13.18, which adds two more words तदावृषम् at the end—तमिद वषन्तु नो गिरा तदावृषम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योतिः, light), *Gauh* (गौः, cows) and *Ayuh* (आयुः, life) (त्रिकद्रुकेषु आभिलषित्विकेषु अहः सृ । ज्योतिगौरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां अघन, sacrifice. The first three days are known as *jyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *jyotis*.—*Wilson*.

22. “आ त्वा विशन्तिवन्दवः”, for this much see I.15.1 also; Yaska quotes आ त्वा विशन्तिवन्दव आ गल्दा घमनीम् (Nir. VI.24; let the Soma draughts flow into thee, ayē; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamanis*), See गल्दया, *galdaya*,—VIII.1.20

23. **Jagrve**, जागृवे, O wakeful one (जागरणशील — *Venkata*).

25. **Aram**, अरम् = अलम्, enough (अरं पर्याप्तम्).

**Asvaya**, for horse; for vigour.

**Gave**, for cow; for wisdom.

**Dhamne**, for house (धाम्ने गृहाय, तदर्थं च).

26. **Davane**, for the liberal giver; for the bounteous. (दावने दावे — *Venkata*).

27. **Parakattat**, from a long distance; from a far (पराकात्तात् प्रतिदूराद् — *Sayana*).

32 Tvam asmakam tava samasī, त्वं अस्माकं तव स्मसि, thou art ours; we are thine.

## Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यऽपसम् नृहित कर्माणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*)

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उरुधाराद्भव । गोः इव पयोः दोहते —*Venkata*; उरुधारेव । दोहनकाले अभूतपयोधारा यद्वा बहूनां पोषयित्री गोयंया वत्सस्य पयोः दोग्धि तथा प्रभूतं धनमस्माकं दोग्धु ददातु —*Sayana*).

11. Adhriguhjanah, irresistible hero (अध्रिगुः अधृतगमन. जनः मनुष्य. —*Venkata*; अधृतगमनः संग्रामे त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूतं राज्यं च । यद्वा स्व शब्देन स्वर्गोऽभिधीयते । स्वर्गस्वामित्वम् —*Sayana*).

13. Parusni, spotted (परुष्णी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु श्वेतम् इति —*Venkata*, (three types of cows: कृष्णा, black; रोहिती, red, and परुष्णी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रदाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निचुम्पुणः सोमः), the exhilarating food,



i.e. if exhilarates (when mixed) with water (निबान्त पृणः । निचमनेन प्रीणाति — Nir. V.17; 'चमु भदने' निबान्तो भक्षितः पृणः प्रीणयिता । यद्वा । निचमनेन प्रीणाति, इति भक्षणेन तर्पयतीति निचुम्पुणः — *Sayana*).

**Nicamanēna**, by eating; by partaking.

**Patnivants**, accompanied by their consorts, i.e. water (पत्नीवन्तः सुता इमेऽद्भिः सोमा).

**Usantah yanti vitaye**, flow lovingly to be partaken, i.e. to be drunk (उशन्तः यन्ति वीतये कामयमाना यन्ति वीतये पानायापाम् — Nir. V.17).

**Apam jagmih nicumpubah**, अपां जग्मिः निचुम्पुणः, Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (गन्ता निचुम्पुणः । समुद्रोऽपि निचुम्पुण उच्यते । निचमनेन पूर्यते । अदभ्युषोऽपि निचुम्पुण उच्यते । नीचैरस्मिन् ऋवणन्ति । नीचैर्दधतीति वा). See अवधुष निचुम्पुणः Yv III.48, निचुम्पुण निचुकुणेति च — Nir. V.18).

The word *nicumpuna* occurs nowhere else in the R̥gveda.

**23. Hotra**, होत्रा, the seven organs of senses (five sense organs).

**28. Bhadram-bhadram**, the most blessed (भद्रं भद्रं कल्याणतमम्) and also wealth (भद्रधनम् — *Venkata, Sayana*).

**29. Satakrato**, O one of hundred actions and hundred wisdoms, (शतक्रतो शतविद्यकर्मन् ! शतप्रज्ञ !).

**31. Haribhih**, with vital vigour; with innumerable horses

(cf. II.18.6, आ शतेन हरिमिह्यमानः बहुनामयवानां श्रुतेरत्रापि शतसहस्रसंख्याकैरश्वैः —*Sayana*).

**Upnah**, उपनः आदरायः (for respect).

**34, Rbhuksana**, from *Rbhuksa*, great, intellectual; wise (ऋभूक्षा इति महन्नाम —Nigh. III.3; *Daya*. on VII : 48.1; the wise and learned, on VII.37.1; ये ऋभून् मेधाविनः क्षाययति निवासयति ज्ञापयति वा तम् ऋभूक्षणम् —*Daya*. on I.111.4).

According to traditionalists, *Rbhuksana* was the eldest and *Vaja* (व्राज), the youngest of the three brothers (ऋभु-विभु and वाज —see earlier notes). The Rbhus have a share in the evening libation between Prajapati and Savitri —Ait. Br. III.30

## Hymn-94

**1. Gauh**, गौः, firmament; cow; wisdom; sense organ; speech (गौः पृथिनरूपा—“पृथिनर्यं वै पयसो मरुतो जाताः” इति श्रुतेः यद्वा । गोमध्यमिकी वाक् । तत्रैव मध्यमस्थाने मरुतामपि —*Sayana*). (See also पृथिनमातरः=गोमता, I 23.10; पृथन्याः, II 34.2).

**3.** “All our priests (नः विश्वे अर्यः) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us.” (मरुतः सोमपानाय आह्वातव्या —*Venkata*; अर्यः स्तोत्रकरणार्थमितस्ततो गन्तारः, those who move hither and thither for singing the praises; कारवः = स्तोतारः, the priests—*Sayana*).

**4. Svarajah**, the self-resplendent (स्वराजः स्वय दीप्ताः —*Venkata*; may be an epithet of Soma, instead of Maruts—*Wilson*).

**5. Tri-Sadbasthasya**, of those who abide in three places :

*dronakalasa*, *adhavaniya*, and *putabhrit* (द्रोणकलशं घ्राधवनीयः पूतभृदिति तानि स्वानि — *Venkata*; the Soma juice when extracted is poured in the *Adhavaniya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशापवित्रः below the cloth is another trough called *putabhrit* पूतभृत् (*Haug*).

**Javatah**, जावतः=जववतः, speedy (वेगवन्तम् — *Venkata*; स्तुत्यजनवन्तम् — *Sayana*) granting posterity — *Wilson*.

**Varunah**, venerable (वरुणः दुःखादीनां शत्रूणां वा वरिता निवारकः — the one who protects us against pain or enemies — *Sayana*).

**Mitrah**, God, the friend (मित्रः सर्वेषां स्वस्वकर्मणि प्रवर्तकत्वात् सखिभूतः — *Sayana*; the one who inspires every one like a friend to do his respective duties).

**Tana putasya**, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् — *Venkata*; तना । ततमूर्णास्तुकेनेति तनं दशापवित्रम् । पूतस्य शोधितम् — *Sayana*).

## Hymn-95

3. **Syenabhrtam**, brought by the falcon or hawk (see I.80.2; brought by the Gayatri — दिवः गायत्र्याहृतम् — *Venkata*; see earlier notes).

4. **Tirascya**, तिरश्च्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् गत्या — *Daya*, on I.61 12; येन तिरोऽञ्जतिन — *Yv*. XI.23; तिरश्चोत्तनः, तिर्यग् गमनः किरणो दीप्तिः — *Yv*. XXIII.74).

According to *Sayana*, the name of a *R̥si*.

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vrtra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, begged the R̥sis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (*Wilson*; see verse 7, 8 and 9).

## Hymn-96

1. **Urmya**, ऊर्म्या, night (Nigh. I.7; अर्तोरुच—Unadi, IV.44; from 'ऋ गतिप्रापणयोः ; √r, to move, to go; to reach; ऋच्छति गच्छतीति ऊर्मिः अस्तरङ्गो वा —*Daya*.) Every-one goes to his home during night (सर्वैरभिगन्तव्याः । रात्रौ हि सर्वे स्वनिवासं गच्छन्ति । स्वनिलयं प्राप्तिहेतुभूता रात्रयः —*Sayana*).

**Naktam urmya suvacah**, नक्तं ऊर्म्याः सुवाचः, the nights uttered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् अथररात्रिकाले सुवाचः शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाध्ययनादीनि कुर्वन्ति । तस्मात् कल्याणवाचोऽभवन्).

Alternatively, **urmyah**, having been encouraged, **naktam** during the night, **suvacah** they utter auspicious speech.

**Sapta apah**, extending or succeeding people, the next coming waters, the seven waters (सप्त सृप्ता संख्या, Nir. IV.26; seven is an extended number).

2. **Trih-Sapta**, thrice-seven i.e. twenty-one. *Trih-Sapta Sanu samhita girinam atividha*, pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति सख्यानि सहिता सहितान्येकत्र सद्योभूतानि क्षिरीणां सप्तानां पर्वतानां सानु सानूनि प्रतिविद्धा अतिविद्धानि —*Sayana*).

3. **Sirsan kratavah nireke asan a isanta**, ample employment for the

head and mouth (head is employed in fitting the helmet (इन्द्रस्य शीर्षेन शिरसि ऋतवः कर्माणि शिरस्त्राण निधानादीनि । यद्वा । शिर इति गलप्रभृत्यूर्ध्वमङ्गमुच्यते । तत्रत्याभ्यामक्षिभ्यां दर्शनप्रेरणेदीनि कर्माणि भवन्ति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Sayana*).

4. *Manye tva cyavanam acyutanam*, I regard thee as the overthrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवन च्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां च्युतिरहितानामपि पर्वतानां च्यवन च्यावयितारं वज्रेण विभेदकमिति । यद्वा । अच्युतानां बलेन च्यावयितुमशक्यानां बलिनां वीराणामपि स्वबलेन विद्रावयितारम् —*Sayana*).

5 *Gavah*, Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar —प्र पर्वतां अनवन्ता प्र गावः, when the cows loudly bellow; प्रकृषेण ग्रशब्दयन् मेघा. तत्स्थानि उदकानि—“यददः सम्प्रयतीदह्वानदता हते । तस्मादा नद्यो नामस्य तावो नामानि सिन्धवः ” इति मंत्रः —*Taitt. S. V.6.12*; *Av. III.13.1*; when as ye went below, ye cried (अनदत्) on the slaying of the Serpent, therefore are ye criers (नद्यः) by name; these are your names, O streams).

6. *Indrena mitram didhisema girbhih*, may we maintain friendship with Indra by praises (तेन अनेन इन्द्रेण वयं स्तुतिभिः मैत्री धारयेम —*Venkata*; i.e. मित्रम्=मैत्रीम्).

7. *Marut'bhiih Indra sakhyam*, Maruts continued to be friends of Indra in all eventualities; they alone did never leave Indra (Indra=the self, the *atman*; *Maruts*=vital *pranas*).

8. *Trib-sastih*, त्रिः षष्टिः, Sixty-three (63 Maruts); or thrice-sixty =180. According to *Venkata*, there were nine companies of Maruts, each composed of seven, and hence  $9 \times 7 = 63$  (इद्द् चान्याद्द् च, *Taitt. S. I.8.13.2*; *IV.6.5.5*; एवमादिकाः सप्तका नवतृणाः भवन्ति).

The *yajnikas* quote the seven-groups in a variety of ways (See the *Yajurveda. XVII.80-84*).

(80) शुक्र ज्योतिः —of pure radiance

(81) ईदृङ् —such like

चित्र —of varied

अन्यादृङ् —other like

सत्य —of true

सदृङ् —thus like

ज्योति —radiant

प्रतिसदृङ् —similar

शुक्र —true

मितः —measured

ऋतपा—protector of holy Order

समितः --commensurate

अस्य हा —beyond distress

सभराः —harmonious.

(83) ऋतजित् — winner of rights

(85) स्तवान् —self powerful

सत्यजित् —winner of truth

प्रघासी —voracious

सेनजित् —host-conquering

सान्तपन —kin to the  
sun

सुघेण —lord of goodly host

गृहमेधी —house holder

अन्तिभिज —one with near-friends

क्रीडी —play-lover

दूरे —one with far-away friends

शाकी —mighty

अमित्र —non friend

उज्जेवी —conqueror

and similar others.

10. **Tanve**, तन्वे, for my son, (तनेति कुलमिति तनूस्तनयः । तस्मै पुत्राय — *Sayana*).

**Anga**, —instantly (अङ्ग क्षिप्रम्).

**Kuvit**, कुवित्, ample (wealth) (कुवित् बहुनामैतत् — *Sayana*).

13. **Amsumatim**, अंशुमतीम् by the side of celestial ocean (name of a river—*Sayana, Venkata*).

**Kṛśṇah**, कृष्णः, the demon of nescience, *Sayana* quotes a legend: Indra aided by *Bṛhaspati* and the *Maruts* slew the asura *Kṛśṇa* (कृष्ण), who with ten thousand other *asuras* had occupied the river *Amsumati* (perhaps the present *Yamuna*). The *Bṛhaddevata* also gives a legend: Soma being afraid of *Vṛtra*, took refuge with kuru by the river *Amsumati*; Indra followed it with *Bṛhaspati* and the *Maruts*, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

**Drapsa**, द्रप्स, = सोम, Soma; the dropping; swift moving.

**Amsumati**, the sunlight (*Benfey*) and Indra in the parable is the Sun, behind the cloud.

**Kṛśṇa**, cloud, the demon of nescience.

16. **Saptabhyah jayamanah asatrubhyah**, the seven born without any enemy of theirs (कृष्ण, वृक्ष, नमृषि, सम्वर and others; the seven types of clouds like nimbus, cumglus, stratus, etc.)

## Hymn-97

The R̥si of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. *Adevayuh*, careless of gods; ungodly in actions (अदेवयुः देवान् युष्मान् कायमानः —*Sayana*).

*Anusvapam*, sleeping away (अनुस्वापम् अनुवृत्तस्वप्न यथा भवति तथा —*Sayana*; *Venkata*).

*Avratah*, regardless of duties (अव्रतः व्रतरहितो भूत्वा —*Sayana*).

*Rayim*, wealth (रयि धनम्).

5. *Vistapi*, in some region (विष्टपि विष्टपे तत्सम्बन्धे कस्मिंश्चित् स्थाने —*Sayana*).

8. *Jaritre*, for the sake of praiser (जरित्रं स्तोत्रं); जरिताः— स्तावकः —*Daya*. on V.63 3; स्तोत on IV.17.19; (जरित्रं विद्यामृण प्रकाशकाय याचमानायाऽयाचिताय वा on IV.24.21; स्तुत्याय on IV.16.18).

11. *Rebhasah*, the praisers (रेभासः स्तोतारः —*Venkata*) (रेभति अर्चनकर्मा, Nigh, III.14; रेभः स्तोतृनाम् —Nigh, III.16; see VI.3.6).

12. *Mesam*, rain sprinkling; joy-bestowing; also ram (मेषम् । सेचनकर्तारम् —*Daya*. on Yv. XXI.40; वृष्टिद्वारासेक्तारम् —on I.51.1; सुखजलाभ्यां सर्वान् सेक्तारम् —on I.52.1; यो मेषति स्पृष्टंते स पशुः —on Yv. XIX.90; अवि-जातिविशेषः —on Yv. XXIV.30).

14. *Bhisarejete*, भीषारेजेते, tremble by way of fear (भीषा भीत्या रेजेते



कम्पन्ते — *Venkata*; भीषा त्वत्तो भीष्या रेजेते कम्पते — *Sayana*) (cf. अरेजेतां रोदसी; छावा-पृथिवी, 1.31.3).

15. *Visva'psnyasya*, विश्वऽप्स्यस्य, here *psa*, प्स is the name of form, रूपनाम, and hence of multiform or manifold in its kinds.

## Hymn-98

The R̥si for verse 1, see Nir VII.2, is N̥medha of the family of Angiras.

1. *Indraya Sama gayata*, इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addressed indirectly (परोक्षकृताः). Such verses or stanzas are composed in all the cases (*vibhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृताः सर्वाभिर्नामि विभक्तिभिर्युज्यन्ते । प्रथमं पुरुषैश्चाख्यातस्य).

3. *Rocanam divah*, light or the sun of the sky (दिवः आदित्यस्य रोचनम् — *Venkata*; “thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)” (दिवः आदित्यस्य रोचनं प्रकाशकमधिकरणत्वेन — *Sayana*).

6. *Manoh vrdhah*, the fosterer of man (मनोः मनुष्यस्य वृधः वर्धयिता — *Venkata*; मनुष्यस्य यागादिकं कुर्वतः वृधः वर्धकः *Sayana*, man being the one who offers sacrifice).

7. *Sasṛjmahe udeva yantah udabbih*, men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्तः), i.e., a river or the waters, that is the sea (समुद्रं लक्षणैः) desire an eightfold gain. (यथा उदकेन गच्छन्तः पुरुषा अञ्जलिनोऽपि उदकैः समीपस्थान् संसृजन्ति — *Venkata*; उदेव

यथोदकेन यन्तः गच्छन्तः उदभिः झञ्जलिना उत्क्षिप्य उदकैः समीपस्थान् पुरुषान् क्रीडार्थं संसृजन्ति —  
*Sayana*).

8. **Vah na tva yavyabhih vardhanti**, as the lake swells with rivers, so our praises augment thee (*yavyabhih*, with rivers, नदीभिः “प्रवनयो यस्याः — Nigh. I.13, प्रवनयः=यस्याः=नदीनाम्).

10. **A bhara viram pr̥tana'saham**, bring us a host-over powering champion, i.e. a son (*Wilson*) (पूतनाषह् सेनासहं सेनाभिषवितारम्).

## Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. **Ida**, इदा, today (इदा=अद्य — *Venkata*).

**Hyah**, ह्यः, tomorrow.

**Bhurnayah**, ready with oblations (भूर्णयः हविर्भिर्भरणशीलाः — *Sayana*); benevolent ruler; opulent.

3. “Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share.”

Absolutely dependent they approach the sun (समाश्रिताः सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि बोधार्थं स्यात् । सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणोन्द्रस्य धनानि

विभ्रमाणाः । स यथा घनानि विभ्रजति जाते च जनिष्यमाणे च) Let us think of that portion with vigour, with strength, ( तं वयं भागमनुध्यायाम् । ओजसा बलेन).

**Ojas**, vigour, (ओज ओजतेर्वा, उञ्जतेर्वा, the word is derived from √ओज्, to be strong, or from √उञ्ज्, to subdue).—Nir. VI.8.

4. **Anarsaratim vasudam upa stuhi**, अनशंराति वसुदामुप स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

**Anarsadatim,,** अनशंदातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (अनशंरातिमनशलीलदानम् अश्लीलं पापकम् —Nir VI.23).

5. **Visvatuh**, विश्वतुः, smiter of all the enemies (विश्वतुः सर्वस्य शत्रुवर्गस्य हिंसिता).

**Asastiha**, अशस्तिहा, smiter of all the demons (देवानां अशस्तीनां हुन्ता).

**Praturtisu**, in the conflict or battle (प्रतूर्तिषु सप्राप्तेषु —Sayana).

**Visvah sprdhah**, all the forces of the enemy (विश्वाः सर्वाः स्पृधः युद्धकारिणोः शत्रुसेनाः —Sayana).

**Turya**, O the opposer of enemy! ( हे तूर्य! शत्रूणां बाधकेन्द्र! ) an epithet for Indra

7. **Tugryavrham**, augments of water (तुग्र्यावृधं उदकस्य वर्धयितारमिन्द्रम् —Sayana; तुग्र्या=उदक=water, Nigh. 1.12).

8. **Iskartaram**, इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्तारम् —Sayana).

**Anih'kṛtam,** अनिःकृतम्, consecrated by none.

**Vasavanam,** hiding treasures in his stores (वसवान् वान्याच्छादयन्तम् — *Sayana*).

**Vasujuvam,** sender of wealth to his worshippers (वसुजुव यजमानेभ्यो वसूनां श्रेयितारम् — *Sayana*).

## Hymn-100

For verses 10 and 11, see Nir. XI.28. and XI 29 respectively. For verses 10 and 11, the Ṛsi is *Vac* and the term occurs in both these verses.

1. **Maya kṛnavah viryani,** Put fourth thy strength on my side. यदा त्वं मह्यं शत्रुषु स्थितं भागं दीधरः धारयसि इन्द्र! अनन्तरं एव मया सह मच्छतुं जेतुं वीर्याणि कृणवः कुर्याः—*Venkata*, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुजयार्थं मच्छतः सपुत्रस्य मम साहाय्यं कुरु, यदि शत्रुघ्नं मह्यं दित्ससि — *Venkata*, in that case, help me along with the son while you proceed to overcome the enemy).

3. **Vajayantah,** in case you intend to proceed to the battle field (वाजयन्तः संग्रामिच्छन्तः): war loving companion.

**Prabharata,** प्रभरत = प्रहरत, offer fervently.

**Nemah um iti tvah aha,** नेम. ऊं इति त्वाः आह-न इन्द्रः अस्मि, Nema says, “verily, there is no Indra” The word *nemah* means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).

6. **Paravatam:** पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्नः कस्यचित् स्वभूतम् —*Venkata*).

**Sarabhaya,** शरभाय, austere sage (according to traditionalists Sarabha is a Rsi).

**Purusambhrtm,** पुरुषभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (अपःप्रवृणोः) to Sarabha, so that it may be collected by many. (*Sayana*).

7 Sayana reads नि for न of the second line, and seems to explain the verse: “that enemy who was running forward and stayed not apart and did not hinder (अवावरीत्) you, Indra has thrown (अपीपतत्—नितरां अपातयत्) his belt in the vitals of that enemy (वृषस्य सर्माणि) ”

Wilson’s rendering is thus:

“Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?”

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (अविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (दुग्धे) food and milk, but where did her best portion go (क्वः स्विदस्याः परमं जगामेति)

When Vac, speaking unknown, i.e. unintelligible, words (अविचेतनानि अविज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

देवानां निषसाद मन्द्रा मदना), all the four quarters milked food and waters (चतस्रोऽनुदिश ऊर्जं दुदुहेययांसि). But where did her best portion go? (सर्वं स्विदस्याः परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवी गच्छतीति वा । यदादित्यरश्मयो हरन्तीति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवी वाचं अजनयन्त). Animals (पशवः) of all shapes (विश्वरूपाः) speak it (वदन्ति). May that charming milch cow (सा नो मन्द्रा दुहाना धेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (अस्मान् उप इषं ऊर्जं) easily (सुष्टुता) approach us (उप आस्तु).

The gods generated the godless *Vac*; animals of all shape speak it, i.e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवी वाचमजनयन्त देवाः । तां सर्वरूपाः पशवो वदन्ति । व्यक्तवाचश्चाव्यक्तवाचश्च). May that pleasant milch cow, in the form of *Vac* bestowing food and juice on us, easily approach us (सा नो मदनान् च रसं च दुहाना धेनुवर्गिस्मानुपेतु सुष्टुता)—Nir. XI.29.

**Visvarupah**, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्वरूपा व्यक्तवाचश्चाव्यक्तवाचश्च, the idea taken from Yaska).

12. **Dehi lokam vajraya viskambhe**, देहि लोकं वज्राय विष्कम्भे, give room to contain the thunderbolt. The *Bṛhad-devata* gives a legend in this connection:

‘**Vṛtra** had enveloped the three worlds and stood there in his fierce energy, Indra could not conquer him, and he went to Visnu and said, “I will smite *Vṛtra*; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt, Visnu consented and did so and heavens gave an open space. All this is related in the verse” (*Wilson*). Obviously all this refers to clouds, the sun and lightning.

## Hymn-101

**Jamadagni** of the family of Bhrgu is the seer of the hymn. For the word *Jamadagni*; see verse 8.

**Jamadagni**, जमदग्नि=jamat+agni (जमत्समग्नि). see:

जमत्समग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निदत्ता —III.53.15

जमदग्निज्वत् —VIII.96 3; IX.57 51.

**Jamadagni'datta**, जमदग्नि दत्ता, cognized by eye: the self evident (जमदग्निदत्ता वक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, वक्षुर्वे जमदग्निर्दृष्टिः —SBr. VIII.1.2.3 *Daya*. on III.53.15).

**Jamadagnina**, जमदग्निना, evidently cognized by eye (वक्षुषा प्रत्येक्षण —*Daya*. on III.62.18).

**Jamadagnih**, जमदग्निः=प्रज्वलितग्नि =नयनम्, the eye (*Daya* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh I 17, a name concerning fire, flame, or ignition: We have in Nir. VII 24, जमत्समग्निभिः प्राहुतः Asva-layana Srauta Sutra, VIII 9). i.e. sacrificed with blazing fires. Blazing fires, i.e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नयः प्रजमितान्नयो वा । प्रज्वलितान्नयो वा).

1. **Ittha**, इत्था, truth, reality; in this way; (Nigh. III.10; the synonyms for truth, सत्य, are बट्, श्रुत्, सत्ता, श्रद्धा इत्था and ऋत्, (for *ittha*, see V 59 2, बट्+इत्था=बलित्था) (See Yv. XXXIII.87 for this verse).

**Mitra**, मित्र, light; in-breath.

**Varuna**, वरुण, bliss; up-breath.

**Rdhak**, ऋधक्, truth, truly, verily (यः सम्मूर्जोति सः — *Daya*.; सम्मूर्धिर्यथा स्यात् तथा — *Daya*. Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यथायम् VI.40.5.

**Devatataye**, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगुणं प्राप्तये — *Daya*. III.26.2; देवेभ्यः विद्वद्भ्यो दिव्यगुणेश्चो वा — *Daya*.)

“Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (ऋधम् देवतातये)” (*Mahidhara*).

**Havyadataye**, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्हणामादानाय — *Daya*.)

2. **Bahutana**, बाहुता न, like two arms (बाहुता भुजो न इव — *Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यथा भुजो स ह कर्म प्रविशतः, तद्वत् यज्ञं प्राप्नुत इति — *Venkata*).

3. **Ayah'sirsa**, अयःशीर्षा, iron (or golden) helmet (हिरण्यालकृत शिरस्कः — *Venkata*).

5. **Varuthyam**, produced in the sacrificial chamber (वरूथ्यं यज्ञगृहभवनम् — *Venkata*; यज्ञगृहे भवनम् — *Sayana*).

**Rajasu**, to the kings (राजसु-मित्रादीन् राज्ञः, i.e. Mitra, Varuna, Aryaman etc. — *Venkata*).



6. **Jenyam**, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम् — *Venkata*).

**Vasu**=**vasum**, the sun as one of the Vasus, “they send him for the dispelling of darkness of the three worlds.” ( ते प्रेरयन्ति अरुणवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् तिसृणाम् पृथिव्यादीनाम् आदित्यं प्रेरयन्ति — *Venkata*).

**Vasu** may also mean wealth or gold; then “it was these who sent the red gold victory—giving”, or “the reward of victory.” (*Wilson*)

10. **Adhvaryuh veti**, अध्वर्युः वेति, the priest comes; i.e. from the *haviṛdhanam*, a cart for the Soma (वेति गच्छति अध्वर्युः हविर्धानात् रजिष्ठैः ऋजुतमैः पथिभिः मार्गैः — *Venkata*).

**Rajisthaih** रजिष्ठैः, by the straight—most, or by the shortest path.

**Niyutvah**, O Lord of the vital world; O Lord of the *Ntyut* steeds.

11. See Yv. XXXIII.39; *Bat*, बट्, synonym of truth, Nigh. III.10.

**Panasyate addha**, पनस्यते अद्धा, is praised rightly.

12. See Yv. XXXIII.40.

**Asuryah**, slayer of the *asuras* (असुर्यः असुराणां हन्ता — *Venkata*); also beneficent to living beings—*Mahidhara*. Also असुर्यः=असुभ्यः प्राणभ्यो हितः परमेस्वरः — *Daya*. on Yv. XXXIII.40).

13 **Dasasu bahusu**, from the ten quarters or cardinal directions

(दक्षसु बाहुषु स्थानीयासु दिसु इति —*Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्यप्रभाया वा —*Sāyana*).

**14 Haritah**, the quarters (दिशो वै हरितस्ता अयं पवमान आविष्टः —*Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा हि तिस्रः)—birds, small snakes (*Sarīrpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (अन्याः) are those which thus survived.

**Brhat**, the great; this refers to the sun; and alternatively to Prajap̥ati (बृहत् महान् असावादिदयः । प्रजापतिरित्येके —*Sāyana*).

For the cretion, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5 .

**16. Vacovīdam vacam ut' irayantim**, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (क्षुधितो हि न वाचम् उदीरयति, पयः पीत्वा पश्चात् उदीरयति —*Venkata*).

**Martyah dabhracetah**, man who does not possess sense; the one who is a fool (मर्त्यः मनुष्यः दभ्रचेताः अल्पचेताः —*Venkata*).

## Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The R̥si of the hymn is *Prayoga* of the family of Bhr̥gu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4 Aurva Bhr̥gu vat, like अरुवम्भृगु; it may be the *dvandva* compound अरुवम् + भृगु, like Aurva and Bhr̥gu (*Benfey*) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendent of Bhr̥gu.

Aurva, inside the earth.

Bhr̥gu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वाडवम् — *Venkata*; or Omnipresent in the entire space of the firmament.

7. Adhvarapam, अध्वराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. Tvasta, त्वष्टा, creator.

Taksya, carpenter (तस्या विकर्तव्यानि रूपेव त्वष्टा रूपाणि वर्धयति, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

**11 Siram pavaka-socisam**, शीरं पावकशोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (अनुशायिनमिति वा । आशिनमिति वा —*Nir.* IV.14).

**14. Tridhatu-avṛtam barhih**, triple-uncovered (त्रिधातु अनावृतम् बहिः —*Venkata*: त्रिधातु त्रिः अवृतं अनावृतं च असन्दिनं अवृतं च । स्तरण काले हि बहिरवृतं भवति — *Sayana*).

**Apah cit ni dadha padam**, the waters find their place in him (आपः अपि पदं निदधति अन्तरिक्ष्या माध्यमिके —*Venkata, Sayana*).

**Barhih**, बहिः, firmament.

**Asam'dinam**, असम्प्रदिनम्, united, unbound.

**15. Anadhṛstabhih utibhih**, अनाधृष्टाभिः ऊतिभिः, with inviolable protections.

**Midhusah**, the bestower of happiness, auspicious.

**17. Angirah**, fire divine.

**21. Yat atti upajihvika yat vamrah ati'sarpati**, when the emmet eats, when the pismire crawls (यत् अति उपजिह्विका यदा वम्रः अतिमर्पति), *vamribhth* and *upajihvikah* are synonymous of emmets (वम्रीभिरुपजिह्विका इति सीमिकानाम्)

**Vamryah**, (emmet) are so called from vomiting (वम्र्या वमनात्).

**Simika**, (emmet) is so called from crawling (सीमिका स्पमनात्);

**Upajihvikah**, smellers. (उपजिह्विका उपजिह्वयः). See also वज्रीभिः पुत्रमपुत्रो  
प्रदानम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the  
emnets.] —Nir. III 20.

22. **Vivasvibhih**, विवस्विभिः, priests.

### Hymn-103

Sobhari of the family of Kanva is the Ṛsi of this hymn.

2. **Daivah'dasah**, invoked by Divodasa according to the tradi-  
tionalists. Here it, however, means sunshine or enlightenment. The  
term देवःदासः occurs nowhere else in the Ṛgveda.

**Divodasam**, दिवोदासम्, the giver of light; ('दिवश्च दास उपसंख्यानम् —  
Astadhyayi VI.3.21; बिज्ञानमयस्य प्रकाशस्यदातारम् —*Daya*. on IV.26.3; दिवोदासस्य  
= प्रकाशदातुः (सूर्यस्य) —*Daya*. on VI.16.19; दिवोदासेभिः प्रकाशस्य दातृभिः —*Daya*.  
on I.130.10.

**Majmana**, मज्जना, with speed or force (मज्जना बलेन —*Venkata*  
शुद्धिकारण-क्षणाऽऽख्येन बलेन —*Daya*. on I.64.3; मनन्तेन बलेन on I. 143.4; मज्जना =  
बलनाम Nigh. II.9).

3. **Rejanta**, tremble (रेजन्त कम्पन्ते —*Venkata*).

**Sahasra'sam**, सहस्रसाम्, thousand of blessings; giver of thousands  
(सहस्रसाम् सहस्रस्य दातारम्).

5. **Dṛdhe cit**, strong; stronghold of enemies (स दृढे चित् अपि शत्रुपु-  
रिष्यतम्).

**Abhi-tr̥natti**, spoils, wastes, destroys, defeats (अभि-तृणत्ति हिनस्ति — *Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

**Vaman̥**, wealth, treasure (वामानि धनानि — *Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

**Puruvaso**, O Lord of vast wealth (पुरुवसो ! हे बहुधन ! — *Venkata*).

7. **Deva-yavah**, Yajamanas, worshippers or householders, (देववयः यजमानाः — *Venkata*).

**Gibhih**, गोभिः, by songs.

**Sudanavah**, liberal givers (सुदानवः शोषनदाना — *Venkata*).

**Dasma**, O graceful Lord (दस्म ! दर्शनीय ! — *Venkata*).

8. **R̥tavne**, ऋताव्ने = ऋतज्ज्ने, observant of truth (ऋतव्ने = यज्ञवते — *Venkata*; यज्ञवते सत्यव्रते वा — *Sayana*).

9. **Vira vat**, with children (वीरवत् पुत्रवत् — *Venkata*).

**Magbava**, wealthy (मघवा धनवान्).

**Yasab**, यशः, fame, i.e. fame-giving food (यशः यशस्करं धनम् — *Sayana*).

**Dyumni**, one possessing food; famous; glorious (द्युम्नी घ्नन्तवान् यसस्वी वा । ‘द्युम्न् द्योततेयंशो वान्त्वं वा’ —Nir. V.5. *dyumnā* is derived from the root √द्यु, to shine and means glory or food. See VII.25.3 for *dyumnā*).

14. **Svah'nare**, स्वनरे=स्वःऽनरे; in the yajna-performance (यजनि लक्षणे कर्मणि —*Sayana*)

**Sobharyah**. सोभर्याः, of sobhari; of the virtuous devotee=सोभरेः .

For *sobhari*, see :

सोभरयः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

सोभरीष्ववः —VIII.20.2

सोभरे —VIII.19.2

सोभर्याः —VIII.103.14.

7201







**Central Archaeological Library,**

**NEW DELHI.**

72805

Call No. Sa2V1/Sar/Vid

Author—Saraswati, Satya  
Prakash.

Title—Raveda Samhita

*"A book that is shut is but a block"*

**CENTRAL ARCHAEOLOGICAL LIBRARY**  
**GOVT. OF INDIA**  
**Department of Archaeology**  
**NEW DELHI.**

Please help us to keep the book  
clean and moving.